

*TWO NOTABLE*

Sermons, *695. 6. 4.*

Made by that worthy

Martyr of Christ, Master *Iohn*

*Bradford*: the one of Repen-

tance, and the other of the

Lords Supper, now new-

ly imprinted.

*Perused and allowed, according*

to the Queenes Maiesties

Iniunctions.

Imprinted at London

*Simon Stafford*, dwelling

on Adling hill. 1599.

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on Aching hill 1799



To the Christian Reader, *Thomas Samson*  
willeth the felicity of speedy and full  
conuerſion to the Lord.



*Odly learned men doe write and*  
publish bookes, to profit the age in  
which they doe liue, and the poſterity.  
This deſire was in the Authour of this  
Treatiſe, Maſter *Iohn Bradford*, who was the Prea-  
cher and publiſher of this Sermon of Repentance.  
And now, to the end that we, which do liue on earth  
after him, and are the poſterity, may take as much or  
more profit by it, then they did, to and for whom in  
his life time he did both preach & publiſh it, the ſame  
his labour is by newe Imprinting publiſhed againe.  
Nothing is added to this Sermon, or altered in it:  
onely to the Sermon of Repentance before printed,  
is added another Sermon of the Lords ſupper, which  
he alſo made, & was neuer printed before. And aptly  
ſhalt thou ſee (good Reader) theſe two Sermons ioy-  
ned together. For in diligent peruſing of the laſt,  
thou ſhalt ſee howe neceſſarily he draweth the do-  
ctrine of Repentance to them all, which do with due  
preparation receyue the holy Sacrament of Chriſt.  
I doe not know which of the Sermons I ſhould moſt  
praiſe: I wiſh, that by reading both, thou maiſt make  
thy great profit. In both theſe Sermons, thou ſhalt  
reade *Bradford* preaching Repentance with his  
owne penne.

## The Preface

They are counted the most profitable Teachers, which haue themselves good experience by practise in themselves, of that which they do teach to others: such as may safely say, *Brethren, be ye followers of me, & looke on them which walk so, as ye haue vs for an example, Phil. 3. 17.* And surely, such a patterne was M. Bradford in his life time, of this doctrine of Repentance, which in both these Sermons he teacheth, that I which did know him familiarly, must needs giue to God this prayse for him, that among men I haue scarcely known one, like vnto him. I did know whe, and partly how it pleased God by effectuall calling, to turne his heart vnto the true knowledge, and obedience of the most holy Gospell of Christ our Saviour. Of which God did giue him such an heauely hold, and liuely feeling, that as he did then knowe, that many sinnes were forgiuen him, so surely he declared by deedes, that he loued much. For where he had both gifts & calling, to haue employed himselfe in ciuill and worldly affayres profitably, such was his loue of Christ, and zeale to the promoting of his glorious Gospell, that he changed not onely the course of his former life, as the woman did, *Luke 7.* but euen his former studie, as Paul did change his former profelsion and study.

Touching the first, after that God touched his heart with that holy and effectuall calling, he sold his Chaynes, Rings, Brooches, and Jewels of gold, which

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which before he vsed to weare, and did bestowe the price of this his former vanity, in the necessary reliefe of Christs poore members, which he could heare of, or finde lying sicke, or pynning in pouerty. Touching the second, he so declared his great zeale & loue to promote the glory of the Lord Iesus, whose goodnes and sauing health he had tasted, that to doe the same more pithily, he changed his study; and being in the inner Temple in London, at the study of the cōmon Lawes, he went to Cambridge, to studie Diuinitie, where he heard D. Martin Bucer diligently, & was right familiar & dere vnto him. In this godly course he did by Gods blessing so profit, that that blessed Martyr, D. Ridley, then Bishop of London, did, as it were, inuite him & his godly companion M. Tho. Horton, to become fellowes of Penbrooke Hall in Cambridge: And afterwards, the said D. Ridley called our Bradford to London, gaue him a Prebēd in Paules Church, lodged him in his owne house there, & set him on work in preaching. And besides often preaching in London, & at Paules Crosse, and sundry places in the country, and specially in Lancashire, he preached before K. Ed. the 6. in the Lent, the last yere of his reigne, vpon the 2. Psalme; and there in one Sermon, shewing the tokens of Gods iudgement at hand, for the contempt of the Gospel, as that certaine Gentlemen, vpon the Sabboth day, going in a whirry to Paris Garden, to the Bearebay-



ting, were drowned : & that a dog was met at Ludgate, carying a piece of a dead child in his mouth : he with a mighty and propheticall spirit sayd, I summon you all, euen euery mothers child of you, to the iudgement of God, for it is at hand; as it folowed shortly after, in the death of K. Edward. In which state and labour of preaching he continued, till the cruelty of the papists cut him off, so as thou mayst reade in the history of his life & death, compiled by that faithful seruāt of the Lord Iesus, M. Iohn Foxe.

In deed he had many pulbacks, but God still helped forward his chosen seruant, in that trade of life, to the which he had called him : in which he ranne forward so happily, that he did outrun me & other his companions. For it pleased God, with great speed to make him ready and ripe to Martyrdome; in which through Christ he hath nowe gayned the crowne of life. But in all stops and stayes he was much helped forward by a continuall meditation, & practise of repentance & faith in Christ; in which he was kept by Gods grace, notably exercised al the daies of his life. Euen in this meane time he heard a Sermon, which that notable preacher, M. Latimer, made before K. Edward the 6. in which he did earnestly speake of restitution to be made of things fallly gotten: which did so strike Bradford to the heart, for one dash of a pen which he had made, without the knowledge of his master (as full often I haue heard him confesse with plenty

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plenty of teares) being Clarke to the Treasurer of the Kings campe beyond the seas, and was to the deceiuing of the King, that he could neuer be quiet, til by the aduice of the same M. Latimer, a restitution was made. Which thing to bring to passe, he did willingly forbear & forgo all the priuate & certaine patrimony which he had in earth. Let all bribers & polling Officers, which get to themselves great reuenues in earth, by such slippery shifts, followe this example, least in taking a contrary course, they take a cōtrary way, & neuer come where Bradford now is.

But besides this, our Bradford had his daily exercises and practises of repentance.. His maner was to make to himself a Catalogue of al the grossest & most enorme sinnes, which in his life of ignorance he had committed, and to lay the same before his eyes when he went to priuat praier, that by the sight & remembrance of the, he might be stirred vp to offer to God the sacrifice of a cōtrite heart, seeke assurance of saluation in Christ by faith, thanke God for his calling from the waies of wickednes, & pray for increase of grace, to be conducted in holy life, acceptable and pleasing to God. Such a cōtinual exercise of conscience he had in priuate prayer, that he did not count himselfe to haue prayed to his contentation, vnlesse in it he had felt inwardly some smiting of heart for sinne, & some healing of that woud by faith, feeling the sauing helth of Christ, with some chāge of mind

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into the detestation of sinne, and loue of obeying the good will of God. Which things doe require that inward entring into the secret parlour of our hearts, of which Christ speaketh, and is that smiting of the brest, which is noted in the Publican, *Matth. 7.* & is the same to the which the Psalmist exhorteth those men loose in sinne, *Psa. 4. 5. Tremble ye and sinne not: speak in your selues,* that is, Enter into an account with yourselues, *When you are on your couches,* that is, when ye are solitary & alone. *And be quiet, or silent:* that is, When ye haue thus secretly, & deeply considered of your case and dealing, ye shal cease to thinke, speak, and do wickedly. Without such an inward exercise of prayer, our Bradford did not pray to his full cōtention, as appeared by this: He vsed in the morning to go to the cōmon praier in the Colledge where he was, & after that, he vsed to make some praier with his Pupils in his chāber. But not content with this, he then repaired to his own secret praier, & exercise in praier by himselfe, as one that had not yet prayed to his own mind: for he was wōt to say to his familiars, I haue praied with my Pupils, but I haue not yet prayed with my selfe. Let those secure mē markethis wel, which pray without touch of brest, as the Pharisee did; & so that they haue said an ordinary prayer, or heare a cōmon course of praier, they thinke they haue prayed wel, & as the terme is, they haue serued God wel, thogh they neuer feelee sting for sin, tast of



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growing, or brokē heart, nor of the sweet sauing helth of Christ, thereby to be moued to offer the Sacrifice of thanksgiuing, nor chāge or renewing of mind, but as they came secure in sin, & senselesse, so they doe depart without any chāge, or affecting of the heart; which is euē the cradle, in which Sathan rocketh the sinnes of this age asleepe, who thinke they do serue God in these cursory praier, made only of custome, when their heart is as far from God, as was the heart of the Pharise. Let vs learne by Bradfords exāple, to pray better, that is, with the heart, & not with the lips alone, *Quia Deus non vocis, sed cordis auditor est*, as Cyprian saith: that is, because God is the hearer of the heart, & not of the voice: that is to say, not of the voice alone, without the heart, for that is but lip labour. This cōscience of sin, & exercise in praier had Bradford, cleane contrary to that cursed custome of those gracelesse mē, which do ioy to make large and long accōuts of their leudnes, & do glory therein; so feeding their delights with their liues passed, as the dog returneth to smell to his cast gorge, & the horle to his doūg; such as the Prophet Esay 39. saith, *They declare their sinnes as Sodom, they hide them not, woe be to their soules.* It goeth with thē, as Ieremy 3.3. laid, *Thou hast a vvhores forehead: thou wouldest not be ashamed.* God giue these men better grace; else assuredly they shall finde woe, woe, to their very soules.

Another of his exercises was this: He vsed to make

vnto

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vnto himselfe an *Ephemeris*, or a *Iournall*, in which he vsed to write all such notable things, as either he did see or heare, ech day that passed. But whatsoeuer he did heare or see, he did so pen it, that a man might see in that booke, the signes of his smitten heart. For if he did heare or see any good in any man, by that sight he found and noted the want thereof in himself, and added a short praier, crauing mercy & grace to amend. If he did heare or see any plague, or misery, he noted it as a thing procured by his own sins, & itil added, *Domine, miserere mei*, Lord, haue mercy vpon mee. He vsed in the same booke to note such euill thoghts as did rise in him; as of enuying the good of other men, thoghts of vnthankfulnes, of not considering God in his works, of hardnes & vnsensiblenesse of heart, when he did see other moued and affected. And thus hee made to himselfe, and of himselfe, a booke of dayly practises of repentance.

Besides this, they which were familiar with him, might see how he, being in their company, vsed to fall often into a sudden & deep meditation, in which he would sit with fixed countenance & spirit moued, yet speaking nothing a good space. And sometimes in this silent sitting, plenty of teares shuld trickle down his cheeks. Sometime he would sit in it, & come out of it with a smiling countenance. Often times haue I sitten at dinner and supper with him, in the house of that godly harbourer of many preachers & seruants  
of

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of the Lord Iesus, I meane M. Elsyng, when eyther by occasion of talk had, or of some view of Gods benefits present, or some inward cogitation & thought of his owne, he hath fallen into these deepe cogitations, & he would tell me in the end such discourses of them, that I did perceiue, that sometimes his teares trickled out of his eyes, as well for ioy as for sorrowe. Neyther was he onely such a practiser of repentance in himselfe, but a cōtinuall prouoker of others thereunto, not only in publike preaching, but also in priuate conference & company: for in all companies where he did come, he would freely reprove any sin & misbehavior which appeared in any person, especially swearers, filthy talkers, & popish praters: such neuer departed out of his cōpany vnreproued; & this he did with such a diuine grace & Christian maiesty, that euer he stopped the mouthes of the gainlayers: for he spake with power; & yet so sweetly, that they might see their euil to be euil, & hurtfull vnto them, and vnderstand that it was good in deede, to the which he laboured to drawe them in God.

To be short, as his life was, such was his death: His life was a practise, an example, & prouocation to repentance. At his death, as the foresaid history witnesseth, when he was burned in Smithfield, and the flames of fire did flye about his eares, his last speech publikely noted & heard, was this, *Repent, England.* Thus was our Bradford a preacher, & an example  
of



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of that repentance which hee did preach. Ionas preached to Niniue repentance; and all Niniue, the King, Princes, people, olde and young repented. To England Bradford did preach, and yet doeth preach repentance: and surely England hath nowe much more cause to repent, then it had when Bradford liued, and preached repentance: for all states and sorts of persons in England, are now more corrupt, then they were then.

Let therefore now Bradfords Sermon, his life, his death, moue thee, O England, to repent all thy peril: I wish & warne, that as in Niniue, so in England, all from the highest to the lowest, do vnfainedly repent. They which are of the Court, they which are of the Church, they which are of the Citie, they which are of the Countrey, Princes, Prelates, and people: let all & euery one repent & depart frō that euill which he hath in hand, and turne wholly to the Lord. And I do humbly beseech thy Maiestie. (O glorious Lord Iesus) which didst come to blesse Israel, turning euery one of them from their sinnes, to worke nowe by thy Spirit in our hearts, the same sound repentance, which thy Holinesse did preach to men, when thou saydest, *Repent, for the Kingdome of God is at hand.* This work in vs, O gracious God our Sauior. Amen.

And now, Reader, I leaue thee to the reading and practising of that repentance, which Bradford here teacheth.

FINIS.

To the Christian Reader,  
*John Bradford* wisheth the true  
knowledge and peace of **Jesus Christ,**  
our alone and sufficient **Saviour.**



**Great and heavy is Gods**  
anger against vs, as the most  
grievous plague of the death  
of our late King (a Prince  
of all that euer was sithen Christs assension  
into heauen in any Region peerlesse) now  
fallen vpon vs, doeth prognosticate. For  
when Gods iudgement hath begunne with  
his Childe, this our deare darling, let o-  
ther men thinke as they can, I surely can-  
not bee perswaded otherwise, but that a  
grievous and bitter cuppe of Gods venge-  
ance is ready to bee powred out for vs  
English men to drinke of. The whelp  
God hath beaten, to fray the bandogge.  
Iudgement is begunne at Gods house. In  
Gods mercie to him-wards, he is taken a-  
way, that his eyes should not see the misfe-  
ries which we shall feele.

He

## *M. Bradfords Epistle.*

**Heb. II.** He was too good to tary with vs, so wicked, so froward, so peruers, so obstinate, so malicious, so hipocritical, so couetous, vnclean, vnttrue, proud, and carnall a generation. I will not goe about to paynt vs out in our colours: All the world which neuer sawe England, by hearesay seeth England: God by his plagues and vengeance, I feare me, will paynt vs out, & point vs out: We haue so mocked with him and his Gospell, that we shall feele it is no bourding with him.

Of long time we haue couered our couetousnesse and carnality vnder the cloake of his Gospell; so that all men shall see vs to our shame, when he shall take his Gospell away, and giue it to a people that will bring forth the fruites of it: then shall we appeare as we be. To let his Gospell tarry with vs, he cannot; for we despise it, contemne it, are gluttoned with it: We disdain his Manna: it is but a vile meate, thinke we: We would be agayne in Egypt, and sit by the greasie fleshpottes, to eate agayne our garlike, onyons, and leekes. Sithens Gods Gospell came amongst vs, we say nowe, we had neuer plentie; therefore againe let vs goe and worship the Queene of heauen.

*Chil-*



## M. Bradfords Epistle.

Children beginne to gather stickes, the fa- *Ierē. 44.*  
thers kindle the fire, and the women make  
the cakes, to offer to the Queene of hea-  
uen, and to prouoke the Lord to anger.  
The earth can not abide nowe the words  
and Sermons of Amos. The cause of all re-  
bellion, is Amos and his preaching. It is *Amos 7.*  
Paul and his fellowes, that make all out *Act. 17.*  
of order. *Summa*, the Gospell is nowe,  
*Pantonpripsica*, and *carharoa ton eobon*,  
The outcast and curse of the Realme, and  
so are the Preachers: therefore out of the  
doores with them. So that I say, God  
cannot let his Gospell tarrie with vs, but  
must needes take it away, to doe vs some  
pleasure therein: for so shall we thinke for  
a time: as the Sodomitanes thought, when  
Lot departed from them: as the old world *Gene. 19.*  
thought, when Noe crept into his Arke: as *Gene. 7.*  
the Ierusalomitanes thought, when the A-  
postles went thence to Peltis. Then were  
they mery, then was al pastime. When Mo- *Exod. 32*  
ses was absent, then went they to eating &  
drinking, and rose againe to play: Then was  
all peace, all was well, nothing amisse. But  
alas, suddenly came the flood, and drowned  
them: Gods wrath waxed hotte against  
them.

## *M. Bradfords Epistle.*

them. Then was weale away, mourning,  
and woe: then was crying out, wringing of  
handes, renting of clothes, sobbing and  
sighing for the miseries fallen; out of the  
which they could not scape. But, Oh yee  
mourners & criers out, ye renters of clothes,  
why mourne ye? what is the cause of your  
miseric? The Gospell is gone; Gods word  
is little preached, you are not disquieted  
with it; Noe troubleth you not; Lot is de-  
parted; the Apostles are gone. What now  
is the cause of these your miseries? Will  
you at the length confesse, it is your sinnes?  
Nay, nowe it is too late; God called vpon  
you, and you would not heare him: there-  
fore yell and crye out nowe; for he will not  
heare you. You bowed your eares from  
hearing of Gods law: therefore your praier  
is execrable.

But to come againe to vs English men? I  
feare me (I say) for our vnthankfulnes sake,  
for our impietie and wickednesse, as God  
hath taken away our King, so will he take  
away his Gospell: yea, so we would haue it,  
then should all be well, thinke many. Well,  
if he take that away, for a time, perchaunce,  
we shal be quiet, but at length we shall feele  
the

## *M. Bradfords Epistle.*

the want to our woe, at length he will haue at vs, as at Sodome, at Ierusalem, and other places. And now hee beginneth to brew such abrewing, wherein one of vs is like to destroy an other, and so make an open gappe for forraine enemies to deuoure vs, and destroy vs. The father is against the sonne, the brother against the brother; and Lorde, with what conscience? O bee thou mercifull vnto vs, and in thine anger remember thy mercie, suffer thy selfe to be intreated, be reconciled vnto vs, nay, reconcile vs vnto thee. O thou God of iustice, iudge iustly: O thou sonne of God, which camest to destroy the woorkes of Sathan, destroy his furours now smoaking, and almost set on fire in this Realme. Wee haue sinned, we haue sinned, and therefore art thou angrie: O be not angrie for euer. Giue vs peace, peace, peace in the Lord: set vs to worke against sinne, against Sathan, against our carnall desires, and giue vs the victorie this way. This victorie we obtaine by faith. This faith is not without repentaunce, as her Gentleman Vsher before her. Before her, I say, in discerning true faith, from false faith, lip-faith, Englishmens faith: for else



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it springs out of true faith.

This Vsher then, Repentance, if we truly possessed, we should bee certaine of true faith, and so assured of the victorie ouer death, hell, and Sathan. His woorkes then which hee hath stirred vp, would quaille, God would restore vs politique peace, right should be right, & haue right: Gods Gospel should carrie with vs, Religion should be cherished, Superstition suppressed: and so we yet something happie, notwithstanding the great losse of our most gracious Liege soueraigne Lord. All these would come to passe you see, if the Gentleman Vsher I speake of, I meane, Repentance, were at Inne with vs. As if he be absent, we may be certaine, that Ladie Faith is absent. Wherefore, we can not but be vanquished of the world, the flesh, and the deuill, and so will Sathans woorkes prosper, though not in all thinges to bleare our eyes, yet in that thing which hee most of all desireth. Therefore, to Repentance, for our selues priuately, and for the Realme and Church publicuely, euerie one shall labour to stirre vp both our selues and others. This, to the ende that for my part I might helpe, I haue presently

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presently put foorth a Sermon of Repentance, which had lyen by me halfe a yeere at the least, for the most parte of it. For the last Summer, as I was abroad preaching in the Countrey, my chaunce was to make a Sermon of Repentaunce, the which was earnestly of diuers desired of mee, that I should giue it them written, or else put it foorth in Print. The which thing to graunt, as I could not (for I had not written it) so I tolde them, that had so earnestly desired it.

But when no nay would serue, but I must promise them to write it as I could: I consented to their request, that they should haue it at my leisure. This leysure I prolonged so long, that as (I weene) I offended them: so did I please my selfe, as one more glad to reade other mens writings, then in such sort to publish mine owne, for other men to reade: not that I would others not to profite by mee, but that I, knowing how slender my store is, would be loth, for the enemies to haue iust occasion of euill speaking, and wresting that which simply is spoken.

But when I considered this present time,

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to occasion men nowe to looke vpon all  
thinges, in such sort as might mooue them  
to godlinesse, rather then to any curious  
questioning: I, for the satisfying of my pro-  
mise, and profiting of the simple, ignorant,  
and rude, haue now caused this Sermon to  
be printed: the which I beseeche God for  
his Christes sake, to vse as a meane, where-  
by of his mercie, it may please him to  
worke in me, and many others,  
true hearty repentance for  
our sinnes, to the glory  
of his name.

(..)

*Thus fare thou well in the Lord,*  
*The xii. of Iuly. 1553.*

*L*



**A fruitfull Sermon of Repentance,**  
made by the constant Martyr of  
**Christ, Master Iohn Brad-**  
**ford. 1553.**



**T**He life wee haue at  
this present, is the gift  
of God, in whome wee  
liue, moue, and are, and  
therefoze hee is called  
Ichoua. For the which  
life, as we should be thankfull, so we may  
not in any wise vse it after our owne fan-  
tastic, but to the ende for the which it is gi-  
uen and lent vs, that is: to the setting forth  
of Gods prayse and glory, by repentance,  
conuerſion, and obedience, to his good will  
and holy lawes, whereunto his long suffe-  
ring doeth, (as it were) euen drawe vs, if  
our heartes by impenitencie were not har-  
dened. And therefore our life in the scrip-  
ture is called a walking, for that as the bo-  
dy dayly draweth more and more neere his  
ende, that is the earth: euen so our soule  
draweth dayly more and more neere vnto  
death, that is, saluation, or damnation,  
heauen or hell.

Of which thing, in that we are most care-  
lesse, and very fooles, (for we alas, are the  
same

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same to day, wee were yester day, and not better or nearer to God, but rather nearer to hell, Satan, & perdition, being conetous, idle, carnall, secure, negligent, proude, &c.) I thinke my labour cannot bee better bestowed, then with the Baptist, Christ Iesus, & his Apostles, to harpe on this string, which of all other is most necessarie, and that in these dayes most specially. What string is that, sayth one? Forsooth, brother, the string of Repentance, the which Christ our Saviour did vse, first in his Ministerie, & as his Minister at this present

*Mat. 4.* I will vse vnto you all: Repent, for the kingdome of heauen is at hand.

This sentence thus pronounced, & preached by our Saviour Iesus Christ, as it doth commaund vs to repent, so to the doing of the same, it sheweth vs a sufficient cause to stirre vs vp thereunto, namely for that, The kingdome of heauen (which is a kingdome of all ioy, peace, riches, power and pleasure) is at hand, to all such as doe so, that is, as doe repent: So that the meaning hereof is, as though our Saviour might thus speake presently: Syrs, for that I see you all walking the wrong way, even to Satan, and vnto hell fire, by following

## Repentance.

3  
loving the kingdome of Sathan, which  
now is coloured vnder the vaine pleasures  
of this life, and foolishnesse of the flesh most  
subtily, to your vtter vndermining & destructi-  
on: behold, and mark well what I say  
vnto you: The kingdome of heauen, that  
is, an other manner of ioy and felicitie,  
honour, and riches, power and pleasure,  
then you now perceiue, or eniuy, is euen  
at hand, and at your backes, as if you will  
turne againe, that is, Repent you, you shal  
most truely and pleasantly feele, see, and in-  
herite. Turne againe therefore, I say, that  
is, Repent, for this ioy I speake of, euen,  
The kingdome of Heauen is at hand.

Here we may note, first the corruption  
of our nature, in that to this commaunde-  
ment, Repent you, he addeth a cause, For  
the kingdome of Heauen is at hand: For by  
reason of the corruption & sturdines of our  
nature, God vnto al his commaundements,  
commonly eyther addeth some promise to  
prouoke vs to obedience, or else some such  
sufficient cause, as cannot but tickle vs vp  
to hearty labouring for y<sup>e</sup> doing of y<sup>e</sup> same:  
as here to the commandement of doing pen-  
nance, he addeth this *Actimologe* or cause,  
saying: For the kingdō of heauen is at hand.



Againe, in that hee ioyneth to the commaundement the cause, saying: For the kingdome of heauen is at hand. We may learne that of the kingdome of heauen, none (to whom the ministerie of preaching doth appertaine) can be partaker, but such as repent and doe penance. Therefore deere-ly beloued, if you regard the kingdome of heauen, in that you cannot enter therein, except you repent: I beseech you all of euery estate, as you would your owne weale, to repent and doe penance. The which thing that ye may doe, I will doe my best now, to helpe you by Gods grace.

But first, because wee cannot well tell what repentance is, through ignorance, and for lacke of knowledge, and false teaching: I will (to begin with all) shew you what repentance is. Repentance, or penance is no English worde, but wee borrow it of the Latynists, to whom penance is a forethinking in English, in Greeke, a being wise after wards, in Hebrew, a conuersion or turning, the which conuersion or turning, in that it cannot be true & hearty, vnto God especially, without some good hope or trust of pardon, for that which is already done and past: I may well in this  
 . . . . .  
 . . . . .

## of Repentance.

52  
fozt define it, namely, that penance is a  
sorrowing or foze thinking of our sinnes  
past, an earnest purpose to amend, or tur-  
ning to God with a trust of pardon.

This definition may bee deuided into  
three partes: First, a sorrowing for our  
sinnes: Secondly a trust of pardon, which  
otherwise may bee called, a perswasion of  
Gods mercie by the merites of Christ, for  
the forgiuenesse of our sinnes: And third-  
ly, a purpose to amend, or conuersien to a  
new life. The which third or last part, can  
not be called properly a parte, for it is but  
an effect of penance, as towards the ende  
ye shall see by Gods grace. But least such  
as seeke for occasion to speake euill, should  
haue any occasion though they tary not out  
the end of this Sermon: I therefore deuide  
penance into the three foresayde partes: of  
sorrowing for our sinne, of good hope or  
trust of pardon, and of a new life. Thus  
you now see, what penance is: a sorrowing  
for sinne, a purpose to amend, with a good  
hope or trust of pardon.

This penance not onely differeth from  
that which men commonly haue taken to  
bee penance, in saying and doing our en-  
toynd Lady Psalters, seuen Psalmes, sa-  
lings,

## A Sermon

6  
things, Pilgrimages, Almes deedes, and such like thinges, but all from that which the more learned haue declared, to consist of thre parts, namely, Contrition, Confession, and Satisfaction.

Contrition, they call a iust and a full sorrow for their sinne. For this word, iust and full, is one of the differences, betwene contrition and attrition.

Confession, they call a numbering of all their finnes in the eare of their ghostly Father: for as (say they) a Judge cannot absolve without knowledge of the cause or matter, so cannot the Priest or ghostly father absolve from other finnes, then those which he doth heare.

Satisfaction, they call amends making vnto God for their finnes, by their vndue workes, *Opera indebita*, Workes more then they need to doe, as they learne them: This is their penance which they preach, write, and allow. But how true this geare is, how it agreeth with Gods worde, how it is to bee allowed, taught, preached, and written, let vs a little consider. If a man repent not, vntill hee haue a iust and full sorrowing for his finnes (dearely beloued) when shall he repent? For in as much as  
hell



## of Repentance.

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hell fire, and the punishment of the devils;  
is a iust punishment for sinne: In as much  
as in all sinne, there is a contempt of God,  
which is all goodnes, and therefore there is  
a desert of all plnesse: alas, who can beare  
or feele this iust sorrow, this full sorrow for  
our sinnes, this their contrition, which they  
doe so discerne from their attrition? Shall  
not man by this doctrine, rather despaire,  
then come by repentance? If a man repent  
not vntil he haue made confession of all his  
sinnes in the eare of his ghostly father: if  
a man cannot haue absolution of his sinnes  
vntill his sinnes bee told by tale and num-  
ber in the Priestes eare ( in that, as Da-  
uid sayth ) none can vnderstand, much  
lesse then vtter all his sinnes, *Delicta quis  
intelligit?* Who can vnderstand his sinnes?  
In that Dauid of himselfe complayneth  
else where, how that his sinnes are ouer-  
flowed his head, and as a heavy burthen  
doe oppresse him, alas, shall not a man by  
this doctrine, bee vtterly driuen from re-  
pentance? Though they haue gone about,  
something to make plaister for their sores  
of confession or attrition, to assuage this  
geare, bidding a man to hope well of  
his contrition, though it bee not so full as  
is

is required, and of his confession, though he haue not numbred all his sinnes, if so bee that he doe so much as in him lyeth: deere-ly beloued, in that there is none, but that herein he is guiltie (for who doth as much as he may) trow ye that this plaister is not like salte for soze eyes? Yes vndoubtedly, when they haue done all they can, for the appeasing of consciences in these pointes, this is the summe, that we yet should hope well, but yet so hope, that we must stand in a mannering and doubting, whether our sinnes be forgiven. For to beleue, *Remissionem peccatorum*, that is: To be certaine of forgiveness of sinnes, as our Creede teacheth vs, they count it a presumption. An abomination, and that not onely herein, but in all their penance, as they paint it.

As concerning satisfaction by their *Opera merita*, Andue workes, that is: by such workes as they need not to doe, but of their owne voluntarinesse and wilfulnesse (wilfulnesse in deede) who seeth not monstrous abomination, blasphemy, and euen open fighting against God? For if satisfaction can bee done by man, then Christ dyed in vaine, for him that so satisfieth, and so reigneth he in vaine, so is he a Bishop & a Priest

# of Repentance.

9

Priest in vaine. Gods Law requireth loue to God with all our heart, soule, power, might and strength: so that there is nothing can be done to Godward, which is not con- teyned in this commaundment: nothing can be done, ouer and aboue this. Againe, Chriſt requireth to manwarde, That wee should loue one another, as hee loued vs: And trowe we, that wee can doe any good thing to our neighbour ward, which is not herein comprized?

Deu. 6.2

Mat. 22

Mar. 20.

Lu. 10.

Iohn. 3.

Yea, let them tell me, when they do any thing so in the loue of God, & their neigh- bour, but that they had neede to crie: *Re- mitte nobis debita nostra*, Forgiue vs our sinnes. So farre are we off from satisfiſying.

Mat. 6.

Lu. 17.

Apoc. 22

Deu. 4.1

Doth not Chriſt ſay: When you haue done all things that I haue cominanded you, ſay, that you bee but vnprofitable ſeruauntes? Put nothing to my worde, ſayth God. Yes, woordes of Supererogation, (yea, super- abomination) ſay they. Whatſoeuer things are true (ſayth the Apoſtle *S. Paul*) whatſo- euer things are honeſt, whatſoeuer things are iuſt, whatſoeuer things are pure, what- ſoeuer things pertaine to loue, whatſoe- uer things are of good reporte, if there be any vertue, or if there be any prayſe: haue you



10  
you them in your minde, and doe them, and  
the GOD of peace shall bee with you. I  
wene, this well looked on, will pull vs  
from Popish Satisfactorie workes, which  
doe deface Chriftes Treasures and Sa-  
tisfaction.

In heauen and in earth was there none  
found, that could satisfie Gods anger for  
our finnes, or get heauen for man, but one-  
ly the sonne of God, Iesus Chrift, the Ly-  
on of the tribe of Iuda, who by his blood  
hath wrought the worke of Satisfaction,  
and all onely is worthy all honour, glorie,  
and praise, for hee hath opened the booke  
with the seuen Seales.

Dearely beloued, therefore abhorre this  
abomination, euen to thinke that there is  
any other Satisfaction to Godward for sin,  
then Chriftes blood onely. Blasphemy it  
is, and that horrible, to thinke otherwise.  
The blood of Chrift purifieth (sayth Saint  
Iohn) from all sinne. And therefore hee is  
called the Lambe slaine from the begin-  
ning of the worlde, because there was ne-  
uer sinne forgiven of God, nor shall bee  
from the beginning, untill the ende of the  
world, but onely through Chriftes death:  
Prate the Pope and his Prelates as please  
them,

## of Repentance.

them, with their Pardons, Purgatorie,  
Purgations, Placeboes, Trentalles, Vi-  
riges, woorkes of Supererogation, Super-  
abomination, &c.

I am hee (sayth the Lord) which putteth away thine offences, and that for mine own sake, and will no more remember thine iniquities. Put me in remembrance (for wee will reason together) and tell me what thou hast for thee, to make thee righteous. Thy first Father offended sore, &c. And thus writeth Saint Iohn: If any man sinne, wee haue an Aduocate (sayth hee) with the Father, euen Iesus Christ the righteous, and hee is the propitiation, or satisfaction for our sinnes. *Esai. 45.* *1. Iohn. 2.*

As in the fourth Chapter hee sayth, That God hath sent his Sonne to bee a propitiation, or satisfaction for our sinnes: According to that which Paul writeth, where hee calleth Christ a mercifull, and faithfull Priest, to purge the peoples sinnes. So that blind Bussardes, and peruerse Papistes, they bee, which yet will prate, our merites or woorkes to satisfie for our sinnes, in part or in whole, before Baptisme or after.

For to omit the testimonies I brought out of Iohn and Paul, which the blinde cannot but see: I pray you remember the text out of Esai, which euen now I rehearsed, being spoken to such as were then the people of God, and had bin a long time, but yet were fallen into grieuous sinnes, after their adoption into the number of Gods childezen. It is for mine owne sake (sayth God) that I put away thy sinnes. Where is your putting of the stake now? If it bee for Gods owne sake, if Christ bee the propitiation: then recant, except you will become Idolaters, making your works God and Christ. Say as David teacheth: Not to vs Lorde, not to vs, but to thy name be the glory.

And it is to be noted, that God doth cast in their teeth, euen the sinne of their first father, least they shoulde thinke that yet perchaunce, for the rightcoulnesse & goodnesse of their good fathers, their sinnes might bee the sooner pardoned, and so God accept their workes.

If they had taken Satisfaction, for that which is done to the Congregation publicly, by some notable punishment, as in the Primitive Church, was vsed to open offenders, sparkles whereof, and some fra-



tes yet remayne, when such as haue sinned  
in adulterie, goe about the Church with a  
Taper in their shirtes: **D**: if they had  
made Satisfaction for restitution to man-  
ward, of such goods as wrongfully are  
gotten, the which true penance cannot bee  
without: **D**: if by Satisfaction, they had  
meant a new life, to make amendes to the  
Congregation thereby, as by their euill  
life they did offend the Congregation, in  
which sence the Apostle seemeth to take  
that which he writeth in 2. Corin. 7. where  
the old Interpreter calleth *Apologian*, Sa-  
tisfaction, which rather signifieth a defence  
or answering againe. If I say, they had  
take Satisfaction any of these wayes, then  
they had done well, so that the Satisfaction  
to God had bene left all onely to Christ.

Againe, if they had made Confession,  
eyther for that which is to God priuately,  
eyther for that which is to the Congrega-  
tion publicuely, eyther for that which is a  
free consultation with some one learned in  
Gods booke, and appointed thereunto, as  
it was vsed, and I wish were now by  
the amongst vs, either for y<sup>e</sup> which is a re-  
conciliation of one to another, it had bene  
some thing: yea, if they had made it for  
saith,

Rom. 1.

faith, because it is a true demonstration of faith: as in Paul we may see, when he calleth Christ the Captaine of our Confession, that is, of our faith (and so Confessors were called in the Primitive Church) such as manfully did witnes their faith with the perill of their liues: if, I say, they had taken it thus, then had they done right well.

And so Contrition, if they had left out their subtile distinction, betwene it and attrition, by this word iust or full, making it a heartie sorrow for their sinnes, then we would neuer haue cryed out against them therefore. For we say, penance hath three parts, Contrition, if you vnderstand it for a hearty sorrowing for sinne, Confession, if you vnderstand it for faith, of free pardon in Gods mercie, by Iesus Christ, and Satisfaction, if you vnderstand it not to Gods wards (for that onely to Christ must be left alone) but to manward in restitution of goods wrongfully or fraudulently gotten, of name hindred by our flanders, and in newnesse of life: although, as I sayd before, and anon will shew more plainely, Gods grace, that this last is no part of penance in deed, but a playne effect or fruit of true penance.

## of Repentance.

15

I might heere bring in examples of their penance, how perillous it is to bee embraced: but let the example of their graund Sire Iudas serue, in whome we see all the parts of their penance, as they describe it, and yet notwithstanding hee was damned. He was sozie enough, as the effect sheweth: hee had their contrition fully, out of the which he confessed his fault, saying: I haue betrayed innocent blood: and thereunto hee made satisfaction, restoring the money hee had receyued. But yet all was but lost, hee hanged vp himselfe, his bowels burst out, and he remaineth a child of perdition for euer. I would wish that this example of Iudas, in whom yee see the parts of their penance, contrition, confession, and satisfaction, would moue them to penance, and to describe it a little better, making hope or trust of Gods free mercie a piece thereof, or else with Iudas they will marre all.

Perchance these words, contrition, confession, and satisfaction, were vsed as I haue expounded them at the first. But in that wee see so much danger and hurt by vsing them without expositions, eyther let vs ioyne to them open expositions alwayes, or else let vs not vse them at all, but say



as I write, that penance is a hearty sorrow for our sinnes, a good hope or trust of pardon through Christ, which is not without an earnest purpose to amend, or a new life. This penance is the thing, whereto all the Scripture calleth vs. This penance doe I now call you all vnto: this must bee continually in vs, and not for a Lent season, as we haue thought: this must increase dayly more and more in vs: without this we cannot be saued.

Search therefore your heartes all, all swearers, blasphemers, lyers, flatterers, bawdy, or idle talkers, iesters, bribers, couetous persons, drunkardes, gluttons, whozemongers, theues, murtherers, slanderers, idle liuers, negligent in their vocation, &c. All such, and all other as lament not their sinnes, as hope not in Gods mercie for pardon, and purpose not heartily to amend, to leaue their swearing, drunkenness, whozedom, couetousnesse, idlenes, &c. All such, I say, shall not or cannot enter into Gods kingdome, but hell fire is prepared for them, weeping, and gnashing of teeth: whereunto, alas, I feare me, very many will needs goe, in that very many will be as they haue bin, let vs euen to the wearing

## of Repentance.

17

ring of our tongue to the stumpes, preach and pray neuer so much to the contrary, and that euen in y bowels of Iesus Christ: as now I beseech you all, all, all, and euery mothers child, to repent and lament your sinne, to trust in Gods mercie, and to amend your liues.

Now me thinks, ye are somewhat astonished: whereby I gather, that presently you desire this Repentance, that is: this sorrow, good hope, and newnesse of life. The which that you may the rather attaine, and get to your comforts, as I haue gone about to be a meane to stirre vp in you (by Gods grace) this desire of Repentance, so thzough the same grace of God, will I goe about now to shew you, how you may haue your desire in this behalfe.

And first, concerning this part, namely, sorrow for your sinnes, and hearty lamenting of the same: For this, if you desire the hauing of it, you must beware, that you thinke not, that of your selues, or of your owne free will, by any means you can get it. You may easily deceiue your selues, and mocke your selues, thinking more of your selues then is seemely. All good things, and not peeces of good things, but all good things,

- Lam. 1.* Things, sayth Saint Iames, come from God the Father of light. It therefore penance be good (as it is good) then the parts of it be good. From God therefore do they come, and not of our free will. It is the Lord that mortifieth, that bringeth downe, that humbleth, saith the Scripture in sundry places:
- I. Reg. 2.* After thou haddest stricken my thigh (saith *Jeremie*) I was ashamed. Loe, he sayth, After thou haddest stricken me: & therefore prayeth hee, even in the last words almost, he writeth: Turne vs, O Lord, and we shall be turned. The which thing David useth verie often. Wherefore first of all, if thou wouldest haue this part of penance, as for the whole, because it is Gods gift, so for this part goe thou vnto God, & make some little prayer, as thou canst, vnto his mercy, for the same, in this or like sort.

Merciful Father of our Saniour Iesus Christ, because I haue sinned & done wickedly, and through thy goodnesse haue receyued a desire of Repentance, whereto this thy long sufferance doth draw my hard heart, I beseech thee for thy mercies sake in Christ, to worke the same Repentance in me, and by thy spirite, power, and grace so to humble, mortifie, and feare my conscience



ence for my sinnes to saluation, that in thy good time thou mayst comfort and quicken me againe, through Iesus Christ thy dearly beloued Sonne. Amen.

After this sort, I say, or otherwise, as thou thinkest good, if thou wilt haue this first part, Contrition, or sorrow for thy sins, do thou beg it of God through Christ. And when thou hast asked it, as I haue laboured to drine thee fro trusting in thy selfe, so now I go about to moue thee from flattering of thy selfe, from sluggishnes & negligence, to be diligent to vse these meanes following. Vnto prayer, which I would thou shouldest first vse as thou canst: secondly, get thee Gods Law as a glasse to looke in: for in it, and by it, commeth the true knowledge of sinne, without which knowledge, there can be no sorrow. For how can a man sorrow for his sins, which knoweth not his sinnes? As when a man is sicke, the first step to health, is to know his sicknesse: euen so to saluation, the first step, is to know thy damnation due for thy sinnes.

The Law of God therefore must be gotten and well tooted in: that is, we must looke in it spiritually, & not corporally, or carnally, as the outward word or letter doth declare

clare and vtter : and so our Saviour teacheth vs in Matthew, expounding the sixte and seuenth commandements, not onely after the outward deede, but also after the heart, making there the anger of the heart, a kind of murther, lusting after an other mans wife, a kind of adulterie.

And this is one of the differences betwene Gods Law and mans law, that of this (mans law I meane) I am not condemnable, so long as I obserue outwardly the same. But Gods Law goeth to the root and to the heart, condemning mee for the inward motion, although outwardly I liue most holily. As for example : If I kill no man, though in my heart I hate, mans law condemneth mee not : but otherwise doth Gods law. And why : for it seeth the fountaine whence the euil doth spring. If hatred were taken out of the heart, then loftinesse in looks, detraction in tongue, and murther by hand, could neuer ensue. If lusting were out of the heart, curiositie in countenance, wantonnesse in words, bawdy boldnesse in body would not appeare.

In that therefore this outward euill springs out of the inward corruption : seeing Gods Law also is a Law of libertie,

as

as saith saint Iames : and spirituall, as saith *Iam. 2.*  
 saint Paul : perfectly and spiritually it is to *Rom. 7.*  
 be vnderstood, if we will truely come to the  
 knowledge of our sinnes. For of this  
 inward corruption, reason knoweth but  
 little or nothing. I had not knowen (saith  
 Paul) that lusting (which to reason, and *Rom. 7.*  
 to them which are guided onely by reason,  
 is thought but a trifle :) I had not knowen  
 (sayth he) this lusting to haue bene sinne,  
 if the Law had not sayd, *Non concupisces,*  
 Thou shalt not lust.

To the knowledge therefore of our sinne  
 (without which we cannot repent, or bee  
 soze for our sinne,) let vs secondly get vs  
 Gods Law, as a glasse to tote in: and that  
 not onely literally, outwardly, or partly,  
 but also spiritually, inwardly, & thorough-  
 ly. Let vs consider the heart, and so shall  
 we see the foule spots we are stained with-  
 all, at least inwardly, whereby we the ra-  
 ther may bee moued to hearty sorrow and  
 sighing. For as Saint Austine sayth, it  
 is a glasse which seareth no body, but euen  
 looke what a one thou art, so it painteth  
 thee out.

In the Law wee see it is a foule spotte,  
 not to loue the Lord our God, with all (I  
 say)



say) our heart, soule, power, might and strength, and that continually.

In the Law it is a foule spot, not onely to make to our selues any grauen Image or similitude, to bowe thereto, &c. but also not to frame our selues wholly after the Image whereto we are made, not to bowe to it, to worship it.

In the Law we see that it is a foule spot, not onely to take Gods name in vaine, but also not earnestly, heartily, and euen continually to call vpon his name onely, to giue thanks vnto him onely, to beleene, to publish, and liue in his holy word.

In Gods Law wee see it is a foule spot to our soules, not onely to bee an open profaner of the Sabbath day, but also not to rest from our owne words and works, that the Lorde might both speake and worke in vs and by vs, not to beare his holy word, not to communicate his Sacraments, not to giue occasion to others to holinesse, by our example in godly works, and reuerent esteeming of the ministerie of his word.

In Gods Law we see it is a foule spot to our soules, not onely to be an open disobeyer of our Parents, Magistrates, Masters,  
and

and such as bee in any authoritie over vs,  
but also not to honour such even in our  
hearts, not to giue thanks to GOD for  
them, not to pray for them, to ayd, to helpe,  
or relieue them, to beare with their infir-  
mities, &c.

In Gods Law we see it is a foule spot in  
our soules, not onely to be a manqueller in  
hatred, malice, proud looks, brags, backe-  
biting, rayling, or bodily slaughter: but al-  
so not to loue our neighbours, yea, our ene-  
mies, even in our hearts, and to declare  
the same in all our gestures, words, and  
works.

In Gods law we see it a foule spot to our  
soules, not onely to bee a whoremonger in  
lusting, in our hearts, in wanton looking, in  
uncleane and wanton talking, in actuall  
doying vntruthfully with our neighbours  
wife, daughter, seruant, &c. But also not  
to be chaste, sober, temperate in heart, lookes,  
tongue, apparel, deeds, and to helpe others  
thereunto accordingly, &c.

In Gods Law wee see it is a foule spot  
to our soules, not onely in heart, to couet,  
in looke or woord to flatter, lye, colour, &c.  
in dede to take away any thing which  
pertaineth to an other: but also in  
heart,

heart, countenance, word and deede, not to keepe, saue, and defend that which pertaineth to thy neighbour, as thou wouldest thine owne.

In Gods Law, wee may see it a foule spot, not onely to lie or beare false witnesse against any man, but also not to haue as great care ouer thy neighbours name, as ouer thine owne.

Sinne in Gods Law, it is we may see, and a foule spot, not onely to consent to euill lust, or carnall desires, but euen the very naturall or carnall lustes, and desires themselves, for so I may call them: nature it selfe, being now so corrupted, are sinne, and selfe-loue, and many such like. By reason whereof, I trow there is none that toteth wel therein, but though he be blamelesse to the world, and faire to the shew, yet certainly, inwardly his face is foule arrayed, and so shamefull, saucie, mangie, pockie and scabbed, that he cannot but be sozte at the contemplation thereof, & that so much moze. by how much he continueth to looke in this glasse accordingly.

And thus much concerning the second meane, to the stirring vp of sorrow for our sinne, that next vnto prayer, wee should  
tote



## of Repentance.

25

foote in Gods law spiritually. The which  
toting, if we vse with prayer, as I sayd,  
let vs not doubt, but at the length Gods  
spirite will worke, as now to such as be-  
leeue, fo2 to the vnbeleuers all is in vaine,  
(their eyes are starke blind, they can see  
nothing) to such as beleue (I say) I trust  
some thing is done euen already. But if  
neyther by prayer, no2 by toting in Gods  
Law spiritually, as yet thy hard vnbelæ-  
uing heart feeleth no sorow, no2 lamen-  
ting fo2 thy sinne: Thirdly, looke vpon the  
tag tyed to Gods Law: fo2 to mans law  
there is a tag tyed, that is, a penaltie, and  
that no small one, but such a one, as cannot  
but make vs to cast our currish tayles be-  
twene our legs, if we beleue it, fo2 all is  
in vaine, if we be faithlesse, not to beleue  
befoze we feele.

This tag is Gods malediction o2 curse.  
*Maledictus omnis* (sayth it) *qui non permanet*  
*in omnibus quæ scripta sunt in libro legis, ut*  
*faciat eam.* Loe, accursed (sayth he) is all,  
no exception, all, sayth God, which conti-  
nueth not in all things (fo2 he that is guil-  
tie of one, is gniltie of the whole, sayth S.  
James:) in all things therfore, (sayth the  
holy Ghost) which are wzitten in the booke  
of

of the law to doe them. Hee sayth not, to heare them, to talke of them, to dispute of them, but, to doe them.

Who is he now that doeth these? *Rare* *are*, few such Byrds, yea, none at all. For all are gone out of the way, though not outwardly by word or deed, yet inwardly at the least by default, and wanting of that which is required: so that a child of one nights age is not pure, but (by reason of birth-sinne) in danger of Gods malediction: then much more wee, which alas, haue drunken in iniquitie, as it were water, as Iob sayth: But yet alas we quake not.

Tell me now, good brother, why do you so lightly consider Gods curse, that for your sinnes past, you are so carelesse, as though you had made a couenant with death and damnation, as the wicked did in Esayes time? What is Gods curse? At the Popes curse with booke, bell, and candle, O, how trembled wee, which heard it, but onely though the same was not directed vnto vs, but vnto others? For this Gods curse, which is incomparable, more fell and importable, and is directed to vs, yea, hanging ouer vs, all by reason of our sinnes: alas, how carelesse are wee? O faithlesse hard hearts.

hearts. ¶ Iezabels ghests, rocked and layd asleepe in her bedde. ¶ Wicked wretches, which beeing come into the depth of sinne, doe contemne the same. ¶ Sorrowfulle sinners, and shamelesse shynking harlots.

Is not the anger of a King death? and is the anger of the King of all Kings, a matter to be so lightly regarded as wee doe regard it, which for our sinnes are so retchlesse, that we slugge and sleepe it out? As ware melteth away at the heate of the fire (sayth David) so doe the wicked perishe at the face or countenance of the Lord.

If, dærely beloved, his face bee so terrible and intolerable for sinners, and the wicked: what trow wee his hand is? At the face and appearing of Gods anger, the earth trembleth: but we earth, earth, yea. Stones, yron, flints, tremble nothing at all. If wee will not tremble in hearing, wee vnto vs, for then shall we bee crashed in pieces in feeling. If a Lyon roare, the beastes quake: but wee are worse then beasts, which quake nothing at the rozing of the Lyon, I meane y<sup>e</sup> Lord of hostes. And why? because the curse of God, hardnes of heart, is already fallen vpon vs, or else we could



could not but lament and tremble for our sinnes: If not for the shame and foulness thereof, yet at the least, for the malediction and curse of God, which hangeth ouer vs for our sinnes.

Loꝛde bee mercifull vnto vs for thy Christs sake, and spare vs, in thine anger remember thy mercies towards vs: Amen.

And thus much for the third thing. to the moouing of vs to sorrow for our sinnes, that is, for the tag tyed to Gods Law, I meane, for the malediction & curse of God. But if our hearts bee so hard, that through these, wee yet feele not heartie sorrow for our sinnes: let vs fourthly set before vs examples past and present, olde and new, thereby the holy spirite may be effectual to worke in his time this woꝛke of sorrowing for our sinne.

Looke vpon Gods anger for sinne in Adam and Eue, for eating a peece of an apple. Were not they, the dearest creatures of God, cast out of Paradise? Were not they subiect to mortallitie, trauaile, labour, &c. Was not the earth accursed for their sins? Doe not we all, men in labour, women in trauailing with child, and all in death,  
morta

## of Repentance.

29

Mortalitie and miserie, even in this life  
feele the same? And was God so angrie for  
their sinne, and hee being the same God,  
will he say nothing to vs for ours (alas)  
more horrible then the eating once of one  
piece of an apple?

In the time of Noe and Lot, God de- *Gen. 6.*  
stroyed the whole world with water, and  
the Cities of Sodom and Gomorra, Sebo- *Gen. 19.*  
im and Adamah, with fire and brimstone  
from heauen for their sinnes, namely, for  
their whoredoms, pride, idlenesse, unmer-  
cifulnes to the poore, tyranny, &c. In which  
wrath of God, even the very babes, birds,  
fowles, fishes, hearbes, trees, and grasse  
perished: and thinke we that nothing will  
be spoken to vs, much worse and more a-  
bominable then they? For all men may see,  
if they will, that the whoredomes, pride,  
unmercifulnesse, tyranny, &c. of England,  
farre passeth in this age, any age that euer  
was before. Lots wife looking backe, was *Gen. 19.*  
turned into a salt stone: and will our lo-  
king backe againe, yea, our running backe  
againe to our wickednesse, doe vs no hurt?  
If we were not already more then blinde  
Beetles, we would blush. Pharaos heart  
was hardened so, that no miracle could con-  
uert

# A Sermon

wert him : If ours were any thing soft, we  
would begin to sob.

30

*Iosua and  
Caleb.*

Of sixe hundred thousand men, all onely  
but twaine entred into y<sup>e</sup> Land of promise,  
because they had ten tymes sinned against  
the Lord, as hee himselfe sayth : and trow

*Num. 14*

we, that God wil not sweare in his wrath,  
that wee shall neuer enter into his rest,  
which haue sinned so many ten times, as  
wee haue toes & fingers, yea, haire on our  
heads and beards (I feare me) and yet we  
passe not.

*Leuit. 24*

*Num. 15*

The man that sware, and he that gather  
red sticks on the Sabbath day, were sto-  
ned to death: but wee thinke our swearing  
is no sinne, our bribing, rioting, yea,  
whoze hunting on the Sabbath day, pleas-  
eth God, or else wee would something a-  
mend our manners.

*1. Reg. 5.*

Helias negligence in correcting his  
sonnes, nipped his necke in two : but ours  
which pamper vp our children like pup-  
pets, will put vs to no plunge? Helias  
sonnes for disobeying their fathers admo-  
nition, brought ouer them Gods venge-  
ance: and will our stubburnesse doe nothing?

*3. Reg.*

*21. 22.*

Sauls malice to David, Acabs displea-  
sure against Naboth, brought their blood  
to



to the ground for dogs to eate, yea, their  
 children were hanged by and slaine for this  
 geare: but wee continue in malice, enuie, 4Reg.2  
 and murther, as though wee were able to 4.Re.1  
 wage warre with the Lord.

Dauids adulterie with Bethsabe, was vi-  
 sited on y child borne, on Dauids daughter,  
 defiled by her brother, and on his children,  
 one slaying another, his wiues defiled by  
 his owne sonne, and himselfe driven out of  
 his Realme in his old age, and otherwise  
 also, although he most heartily repented his  
 sinne: But wee are more deere vnto God  
 then Dauid, which yet was a man after  
 Gods owne heart, or else we could not but  
 tremble, and begin to repent.

The rich gluttons gay paunch filling:  
 what did it? it brought him to hell: and  
 haue we a placard, that God will doe no-  
 thing to vs?

Achans subtile theft prouoked Gods an-  
 ger against all Israel: and our subtiltie, yea,  
 open extortion, is so fine and politike, that  
 God can not espie it.

Gehezi his couetousnesse, brought it not  
 the Leprosie vpon him, and on all his seed:  
 Judas also hanged himselfe. But the coue-  
 tousnesse of England is of another cloth &  
 colour.

colour. Well, if it were so, the same Tailor will cut it accordingly.

Anania and Saphira by lying, linked to them sudden death: but ours now prolongeth our life the longer, to last in eternall death.

The false witness of the two Judges against Susanna, lighted on their own pates: and so will ours doe at length.

But what goe I about to auouch ancient examples, where dayly experience doth teach? The Swearer the other yere, the Stormes the Winter following, will vs to weigh them in the same balances. The hanging and killing of men themselves, which are (alas) too rife in all places, require vs to register the in the same scales. At the least in Children, Infants, and such like, which yet cannot utter sinne by word or deed, wee see Gods anger against sinne, in punishing them by sicknesse, death, mischance or otherwise, so plainly, that we cannot but grone and grunt againe, in that we have gushed out this geare more abundantly in word and deed.

And here with me a little looke on Gods anger, yet so fresh, that we cannot but smell it, although wee stoppe our noses neuer so much,

## of Repentance.

73

much, I pray God we smell it not more  
fresh hereafter, I meane it forsooth (for I  
know you looke for it) in our deere late So-  
ueraigne Lord the Kings Maiestie. You al  
know he was but a Child in yeres, defiled  
he was not with notorions offences: De-  
filed, quoth he: nay, rather adorned with so  
many good gifts, and wonderfull qualities,  
as neuer Prince was from the beginning  
of the world. Should I speake of his  
wisedome, of his ripenesse in iudgement,  
of his learning, of his godly zeale, heroical  
heart, fatherly care for his Commons,  
nursely sollicitude for Religion: &c. Nay,  
so many things are to bee spoken in com-  
mendation of Gods exceeding graces in  
this Child: that, as Salust writeth of Car-  
thage, I had rather speake nothing, then  
too little, in that, too much is too little. This  
gift God gaue vnto vs English men, be-  
fore all Nations vnder the Sunne, and  
that of his exceeding loue towards vs. But  
alas, and welayway: for our vnthankeful-  
nes sake, for our sinnes sake, for our carna-  
litie and prophane living, Gods anger hath  
touched, not onely the body, but also the  
mind of our King, by a long sicknesse, and  
at length hath taken him away by death,



## A Sermon

27  
death, cruell death, searefull death. O, if  
Gods iudgement be begun on him, which  
as he was the chiefest, so I thinke the ho-  
lyest, and godlyest in the Realme of Eng-  
land, (alas) what will it be on vs, whose  
sinnes are ouergrowne so our heads, that  
they are climed vp into heauē? I pray you,  
my good bʒethʒen, know that Gods anger  
foʒ our sin towards vs, cannot but be great,  
yea, too fell, in that we see it was so great,  
that our good King could not beare it.  
What followed to Newzie, after the death  
of Iosias? God saue England, and giue vs  
repentance: my heart will not suffer me to  
tarie longer heerein: I trow this will thrust  
out some teares of repentance.

If therefore to prayer foʒ Gods feare, the  
tolling in Gods glasse, and the tag thereto  
will not burst open thy blockish heart, yet,  
I trow, the tolling to and fro of these ex-  
amples, and specially of our late King, and  
this troublesome time, will tumble some  
feares out of thine heart, if thou still pray  
foʒ Gods spirit accordingly. Foʒ who art  
thou (thinke alwayes with thy selfe) that  
GOD should spare thee, more then them  
whose examples thou hast heard? What  
friends hast thou? Were not of these  
Kings,

## of Repentance.

3 Kings, Prophets, Apostles, learned, and  
come of holy stocks? I deceiue my selfe,  
(thinke thou with thy selfe) if I beleue that  
God, being the same God that he was, wil  
spare me, whose wickednesse is no lesse, but  
much moze then some of theirs. Hee hateth  
sinne now, as much as euer hee did. The  
longer hee spareth, the greater vengeance  
will fall: the deeper hee draweth his Bow,  
the sozer will the shaft pierce.

But if yet thy heart be so hardened, that  
all this geare will not moue thee, surely  
thou art in a very euill estate, and remedie  
now I know none. What, said I, none?  
Know I none? Yes, there is one, which  
is surety, as they say, to serue, if any  
thing will serue. You looke to know what  
this is. Forsooth, the Passion and death of  
Jesus Christ. You know, the cause why  
Christ became man, and suffered as he suf-  
fered, was the sinnes of his people, that he  
might saue them from the same. Consider  
the greatnesse of the soze, I meane sinne, by  
the greatnes of the Surgion, and the salue.  
Who was the Surgion? No Angell, no  
Saint, no Archangell, no power, no crea-  
ture in heauen nor in earth: but onely hee,  
by whom all things were made, all things

## A Sermon

36  
are ruled also, euen Gods owne deare  
ling, and onely beloued Sonne, becom-  
ming man.

O what a great thing is this, that could  
not be done by the Angelles, Archangelles,  
Potentates, Powers, or all the creatures  
of God, without his owne Sonne? who  
yet must needs be thrust out of heauen, as  
a man would say, to take our nature, and  
become man. Heere haue yee the Surgi-  
on: great was the cure, that this mightie  
Lord toke in hand.

Now, what was the salue? Forsooth,  
deere geare, and of many compositions: I  
cannot recite all, but rather must leaue it  
to your hearty considerations. Th:ee and  
thirtie yeres was he curing our soze. He  
sought it earnestly by fasting, watching,  
praying &c. The same night that hee was  
betrayed, I reade how busie he was about  
a plaister in the garden, when he lying flat  
on the ground, praying with teares, and  
that of bloud not a few, but so many as did  
flow downe on the ground againe, crying  
on this sort: Father, (sayth hee) if it bee  
possible, let this cup depart from me. What  
is, If it be possible, that else the sinnes of  
mankind can be taken away, graunt that it  
may



## of Repentance.

37

may be so. Thou heardest Moses crying for the Idolaters : Thou heardest Lot for the Zoarites: Samuel, David, and many other for the Israelites: And deere Father, I only am thine owne sonne, as thou hast said, in whom thou art well pleased: wilt thou not heare me? I haue by the space of thre and thirtie yeres, done alwayes thy will: I haue so humbled my selfe, that I would become an abiect amongst men, to obey thee. Therefore (deere Father) if it be possible, graunt my request, saue mankind, now without any further labour, salues, or plaisters. But yet (sayth he) not as I wil, but as thou wilt.

But Sir, what heard hee: Though hee sweat bloud & water, in making his plaister for our soze of sinne, yet it framed not. Twise hee cryed without comfort: yea, though to comfort him, God sent an Angel, wee yet know, that this plaister was not allowed for sufficient, vntill hereunto, Christ Iesus was betrayed, forsaken of all his Disciples, forsworne of his deerey beloued, bound like a Thiefe, belied on, buffeted, whipped, scourged, crowned with thornes, derided, crucified, racked, nayled, hanged vp betwene two thieues, cursed  
and

## A Sermon

138  
and rayled vpon, mocked in miserie, and  
had giuen vp the ghost: then bowed downe  
the head of Christ, that is, God the Fa-  
ther, which is the head of Christ: then al-  
lowed he the plaitter, to bee sufficient and  
good for the healing of our soze, which is  
sinne. Now would God abide our breath,  
because the stinke, that is, damnation or  
guiltinesse, was taken away by the sweet  
sauiour of the breath of this Lambe, thus  
offered once for all.

Gen. 6.  
Gen. 19.  
So that heere, deerey beloued, wee as in  
a glasse may see, to the busing of our bloc-  
kish hard hearts, Gods great iudgement  
and anger against sin. The Lord of lords,  
the King of kings, the brightnesse of Gods  
glozy, the Sonne of God, the Deareling of  
his Father, in whom he is well pleased,  
hangeth betwene two thrones, crying for  
thee and mee, and for vs all: My God, my  
God, why hast thou forsaken mee? Oh  
hard hearts that wee haue, which make  
tuttles for sinne. Look on this: towe in  
the very heart of Christ pearced with a  
speare, wherein thou mayst see, and reade  
Gods horrible anger for sinne. Woe to thy  
hard heart that pierced it.

And thus much for the first part of Re-  
pentance,

## of Repentance.

penitance, I meane, for the meanes of working contrition. First, vse prayer : then looke on Gods Law : thirdly, see his curse : fourthly, set examples of his anger before thee : and last of all, set before thee the death of Christ.

39

Gen. 19.

From this and prayer cease not, till thou feele some heartie sorrow for thy sinne. The which when thou feelest, then labour for the other part, that is, faith, on this sort.

As first, in Contrition I willed thee not to trust to thy free will, for the attayning of it : so doe I will thee in this. Faith is so farre from the reach of mans free will, that to reason it is plaine foolishnes. Therefore, thou must first goe to God, whose gift it is : thou must, I say, get thee to the Father of mercie, whose worke it is, that as he hath brought thee downe by Contrition, and humbled thee, so hee would giue thee faith, rayse thee vp, and exalt thee.

On this maner therefore, with the Apostles, and the poore man in the Gospell, that cryed : Lord encrease our faith : Lord helpe my vnbeleefe, pray thou and say : O mercifull God and deare Father of our Lord & Saviour Jesus Christ, in whom as  
thou



## A Sermon

40

2. Tim. 2

thou art well pleased, so hast thou commanded vs to heare him, for as much as hee often biddeth vs to aske of thee, and thereto promiseth that thou wilt heare vs, and graunt vs that which in his name we shall aske of thee: loe, gracious Father, I am bold to begge of thy mercie, through thy Sonne Iesus Christ, one sparkle of true faith, and certaine perswasion of thy goodnesse & loue towards me in Christ, where through I being assured of the pardon of all my sinnes, by the mercies of Christ thy sonne, may be thankfull to thee, loue thee, and serue thee in holinesse and righteousness all the dayes of my life.

On this sort I say, or otherwise as God shall moue thee, pray thou first of all, and looke for thy request at Gods hand, without any doubting, though forthwith thou feelest not the same: for oftentimes wee haue things of GOD giuen vs, long before we feele them as we would doe. Now vnto this prayer, vse thou these meanes following.

After prayer for faith, which I would should be first, secondly, because the same springeth out of the hearing, not of Masses, Mattins, Cannons, Councils, Doctors, Decrees,

## of Repentance.

41  
Decreases, but out of the hearing of Gods  
word, get the Gods word, but not that  
part which serueth, specially to Contriti-  
on, that is the Law: but the other part,  
which serueth specially to consolation and  
certaine perswasion of Gods loue towards  
thee, that is, the Gospell or publication of  
Gods mercie in Christ, I meane the free  
promises.

But here thou must know, that there  
are two kinds of promises: one, which is  
properly of the Lawe: another, which is  
properly of the Gospel. In the promises  
of the Law, wee may indeed behold Gods  
mercie, but so, that it hangeth vpon the  
condition of our worthines, as, if thou loue  
the Lord with all thy heart, &c. then shalt  
find mercy. This kind of promises,  
though it declare vnto vs Gods loue, which  
promiseth where he needeth not: yet vnto  
him that seeth not Christ, which is the  
end of the Law, they are so farre from com-  
forting, that vtterly with the Law they  
bring man to great despaire: so greatly we  
are corrupt, soz none so loueth God as hee  
ought to doe. From these therefore get  
thee to the other promises of the Gospel, in  
which we may see such plentie and francke  
libe.

liberalitie of Gods goodnesse, that wee can  
not but be much comforted, though we haue  
very deeply sinned. For these promises  
of the Gospell doe not hang on the condi-  
tion of our worthinesse, as the promises of  
the Law doe: but they depend and hang on  
Gods trueth, that as God is true, so they  
cannot but be performed to all them which  
lay holde on them by faith, I had almost  
said, which cast the not away by vnbelieve.

Marke in them therefore two things,  
namely, that as wel they are free promises,  
without any condition of our worthinesse:  
as also, that they are vniuersall, offered to  
all, all (I say) which are not so stubburne,  
as to keepe still their hands, whereby they  
should receyue this almes in their bosoms,  
by vnbelieve. As concerning Infants and  
children, you know I now speake not, but  
concerning such as be of yeres of discreti-  
on. And now you looke that I should giue  
you a taste of these promises, which are  
both free and vniuersall, except none but  
such as except themselves. Well, you that  
haue one or two for a say.

In the 3. of Iohn, sayth our Saviour: So  
God the Father loued the world, that hee  
would giue his dearling, his owne onely  
Sonne,



Sonne, that all that beleue in him should not perish, but haue euerlasting life. Loe, sir, hee saith not, that some might haue life: but all, sayth he. And what all? All y<sup>e</sup> loue him with all their hearts: all y<sup>e</sup> haue liued a godly life? Nay, all that beleue in him. Although thou hast liued a most wicked & horrible life: if now thou beleue in him, thou shalt be saued. Is not this sweet geare?

Againe sayth Christ: Come vnto me, all yee that labour and are laden, And I will refresh you. Let vs a litle looke on this letter: Come vnto me. Who should come? Lords, Priests, Holy men, Monkes, Friers? Pea, Coblers, Tinkers, whores, thæues, murderers also, if they lament their sinnes. Come vnto me (sayth he) all ye that labour and are laden, that is, which are afrayd of your sinnes. And what wilt thou do, Lord? And I wil refresh you (sayth he.)

O, what a thing is this: And I will refresh you? What you who spake this? Hee that neuer told lye: He is the trueth, there was neuer guile found in his mouth: and now wil he be vnttrue to thee, good brother, which art sozie for thy grievous sinnes? No forsooth: heauen and earth shal passe and perish, but his word shall neuer fayle.

Saint

## A Sermon

44 Saint Paul sayth, God would haue all men saued: Loe, he excepteth none. And to Titus: The grace of God bringeth saluation to all men. As from Adam all haue receiued sinne to damnation: so by Christ all haue grace offered to saluation, if they reiect not the same. I speake not now of Infants, I say: no, I need not to enter in to the matter of Predestination. In preaching of repentance, I would gather where I could with Christ.

As surely as I liue, (sayth God) I wil not the death of a sinner. Art thou a sinner? Yea. Loe, God sweareth, hee will not thy death. How canst thou now perish? Consider with thy selfe what profite thou shouldest haue to beleeue this to be true to others, if not, to thy selfe also: Sathan doth so. Rather consider with Peter, that the promise of saluation pertaineth not onely to them which are nie, that is, to such as are fallen a little: but also to all, to whom the Lord hath called, be they neuer so farre off.

Loe, now by mee the Lord calleth thee, thou man, thou woman, that art very farre off. The promise therefore pertayneth to thee: needs must thou be saued, except thou with Sathan say, God is false: And yet if thou

## of Repentance.

45  
thou doe so, God is faithfull, and can not  
denie himselfe : as thou shalt feele by his  
plagues in hell, for so dishonouring God,  
to thinke that hee is not true. Will hee bee  
found false now? The matter hangeth not  
on thy worthines, but it hangeth on Gods  
trueth. Clap hold on it, and I warrant  
thee, Christ is the propitiation for our sins,  
yea, for the sinnes of the whole world : be-  
lieue this, man: I know thou beleeuest it:  
say therefore in thy heart still, *Domine au-  
dage mihi fidem* : Lord encrease my fayth:  
Lord helpe my vnbeleefe. Blessed are they  
which see not ( by reason ) this geare, but  
yet beleeue. Hope, man, past all hope, as  
Abraham did.

And thus much for a taste of these pro-  
mises, which are euery where, not onely in  
the new Testament, but also in the old.  
Reade the last end of Leviticus 26. The  
Prophet Esay 30. Where hee saith : God  
tarrieth looking for thee, to shew thee mer-  
cie. Also the 40. and so forth to the 60.  
Reade also y 2. Reg. 24. Psa. 33. Ioc. 2. &c.

Howbeit, if this geare will not serue, if  
yet thou feelest no faith, no certaine per-  
suasion of Gods loue : then vnto prayer  
and diligent considering of the free and



## A Sermon

46

vnuerſall promiſes of the Goſpell: Thirdly, ſet before thee thoſe benefits which God hath tofore giuen thee, and preſently giueth thee. Conſider how hee hath made thee a man or a woman, which might haue made thee a Load, or a Dog. And why did hee this? Merily, becauſe he loued thee. And troweſt thou, that if hee loued thee when thou waſt not, to make thee ſuch a one, as he moſt graciouſly hath made thee: Will he not now loue thee, being his handy worke? Doth he hate any thing that he made? Is there vnableneſſe with him? Doth he loue for a day, and ſo farewell? No forſooth, he loueth to the end, his mercie endureth for euer. Say therefore with Iob: *Operi manuum tuarum, porrige dexteram*, that is: To the worke of thy hands, put thy helping hand.

Againe, hath hee not made thee a Chriſtian man or woman, where if hee would, hee might haue made thee a Turke or Paynim? This thou knoweſt hee did of loue. And doeſt thou thinke his loue is leſſened, if thou lament thy ſinne? Is his hand ſhortened for helping thee? Can a woman forget the child of her wombe? And though ſhee ſhould doe it, yet will not I forget thee, ſayth

## of Repentance.

47

sayth the Lord. He hath giuen thee eyes,  
to see, heare, goe, &c. He hath giuen thee  
wit, reason, discretion, &c. Hee hath long  
spared thee, and borne with thee, when thou  
neuer purposedst to repent: and now thou  
repenting, will hee not giue thee mercie?  
Wherefore doth hee graunt thee to liue at  
this present, to heare him to speake thus,  
and mee to speake this: but of loue to vs  
all? Oh, therefore let vs pray him, that  
he would adde to this, that wee might be-  
lieue these loue tokens, that hee loueth vs,  
and indeed hee wil doe it. Lord, open our  
eyes, in thy gifts, to see thy gracious good-  
nesse. Amen.

But to tarie in this I will not. Let e-  
uery man consider Gods benefites, past and  
present, publike and priuate, spirituall and  
corporal, to the confirming of his faith, con-  
cerning the promises of the Gospell, for the  
pardon of his sinnes.

I wil now go about to shew you a fourth  
meane to confirme your faith in this geare,  
euen by examples. Of these there are in the  
Scriptures very many, as also dayly ex-  
perience doth diuersly teach the same, if  
wee were diligent to obserue things accor-  
dingly:

## A Sermon

48

dingly : wherefore I will bee moze brieft  
heerein, hauing respect to time, which stea-  
leth fast away.

Adam in Paradise transgressed grie-  
uouſly, as the painfull punishment, which  
we all as yet doe ſeele, proueth, if nothing  
eſſe. Though by reaſon of his ſinne, he diſ-  
pleaſed God ſoze, and ran away from God,  
(for hee would haue hid himſelfe, yea, hee  
would haue made GOD the cauſer of his  
ſinne, in that he gaue him ſuch a mate, ſo  
farre was he from aſking mercie) yet all  
this notwithstanding, God turned his  
fierce wrath, neither vpon him nor Eue,  
which alſo required not mercie, but vpon  
the Serpent Sathan: promiſing vnto them  
a ſeed, Jeſus Chriſt, by whom they at the  
length ſhould be deliuered. In token where-  
of, though they were caſt out of Paradise  
for their nurture, to ſerue in ſorrow, which  
would not ſerue in ioy, yet hee made them  
apparell to couer their bodies: a viſible Sa-  
crament, and token of his inuiſible loue and  
grace, concerning their ſoules. If God  
was ſo mercifull to Adam, which ſo ſoze  
broke his commandement, and rather bla-  
med God, then aſked mercie: troveſt thou,  
O man, that hee will not bee mercifull to  
thee,



## of Repentance.

49

thee, which blamest thy selfe, and desirest pardon?

To Cain hee offered mercie, if he would haue asked it. What hast thou done, sayth God? The voyce of thy brothers bloud, crieth vnto me out of the earth. O mercifull Lord (should Cain haue sayd) I confesse it: But alas, hee did not so, and therefore sayd God: Now, that is, In that thou desirest not mercie: Now, I say, be thou accursed &c. Loe, to the Reprobate he offered mercie, and will he deny it thee, which art his Child?

Noah, did he not sinne and was drunke? God Lot also, both in Sodome dissembled a litle with the Angelles, prolonging the time: and out of Sodome, he fell very foule: as did Iudas, and the Patriarches against Ioseph, but yet I weene they found mercie. Moses, Myriam, Aaron, though they stumbled a litle, yet receyued they mercie: yea, the people in the wilderness often sinned and displeased God, so that hee was purposed to haue destroyed them. Let mee alone (sayth hee to Moses) that I may destroy them. But Moses did not let him alone, for he prayed still for them, and therefore God spared them. If the people were spared  
C 3 through

through Moses prayer, they not praying with him, but rather worshipping their golden Calse, eating, drinking, and making iolly good cheere: why shouldst thou doubt whether God will be mercifull to thee? ha- uing, as in deede thou hast, one much bet- ter then Moses to pray for thee, and with thee, euen Iesus Christ who sitteth on the right hand of his Father, and prayeth for vs, beeing no lesse faithfull in his Fathers house, the Church, then Moses was in the Synagogue. Dauid that good King had a soule foyle, when hee committed whoze- dome with his faithfull seruants wife, Bethsabe: wheremto hee added also a mis- chieuous murther, causing her husband, his most faithfull Souldier Vrieto bee slaine, with an honest company of his most vali- ant men of warre, and that with the sword of the vncircumcised.

In this his sinne, though a great while he lay asleepe, (as many doe now a dayes, God giue them good waking) thinking that by the Sacrifices he offered, all was well, God was content: yet at length, when the Prophet by a Parable, had opened the poke, and brought him in remembrance of his owne sinne, in such sort, that hee gaue

iudge.

## of Repentance.

51  
iudgement against himfelfe : then quaked  
he, his Sacrifices had no more taken away  
his finnes, then our Sir Iohns Trentals,  
and wagging of his fingers ouer the heads  
of such as lye aſleepe in their finnes (out of  
the which when they are awaked, they wil  
well ſee, that it is neyther Maſſe noꝝ Mat-  
tins, bleſſing noꝝ curſing will ſerue, ) then  
I ſay, he cryed out, ſaying : *Peccavi, Domine* :  
I haue ſinned, ſayth hee, againſt my Lord  
and good God, which hath done ſo much for  
mee. I cauſed indeed Vrie to bee killed, I  
haue ſinned, I haue ſinned. What ſhall I  
doe? I haue ſinned, and am worthy of eter-  
nall damnation. But what ſayth God by  
his Prophet : *Dominus (ſayth he) tranſtulit  
peccatum tuum, non morieris* : The Lord hath  
taken away thy finnes, thou ſhalt not die.  
Oh good God, he ſayd, but, *Peccavi*, I haue  
ſinned : but yet from his heart, and not  
from the lippes onely, as Pharao and Saul  
did, and incontinently hee heareth : Thou  
ſhalt not die, the Lord hath taken away thy  
finnes : Or rather hath layd them vpon an  
other, yea, tranſlated them vpon the backe  
of his ſonne Ieſus Chriſt, who bare them,  
and not onely them, but thine and mine al-  
ſo, if that wee will now crie but from our  
C 4 hearts,



## A Sermon

5 2  
 hearts, *Peccauimus* : Wee haue sinned, good  
 Lord, wee haue done wickedly, enter not  
 into iudgement with vs, but bee mercifull  
 vnto vs after thy great mercie, and accor-  
 ding to the multitude of thy compassions,  
 doe away our iniquities, &c. For indeed,  
 God is not the God of Dauid onely : *Idem*  
*Deus omnium*, He is the God of all: So  
 that, *Quicumque inuocauerit nomen Domini,*  
*saluus erit.* He or she, whosoever they bee  
 that call vpon the name of the Lord, shal be  
 saued. In confirmation whereof, this Hi-  
 storie is writtē, as are also the other which  
 I haue recited, & many mo which I might  
 recite. As of Manasses the wicked king,  
 which slew Esai the Prophet, and wrought  
 very much wickednesse: yet the Lord shew-  
 ed mercie vpon him being in prison, as his  
 Prayer doth teach vs. Nabuchodonozor,  
 though for a time he bare Gods anger, yet  
 at the length he found mercie. The Citie of  
 Ninue also found fauour with God, as did  
 many other, which I will omit for times  
 sake, and will bring forth one or two out of  
 the new Testament, that wee may see God  
 to be the same God in the new Testament,  
 that he was in the old.

I might tell you of many, if I should  
 speake

## of Repentance.

speake of the Lunatike, such as were possessed with Devils, Lame, Blind, Dumb, Deafe, Lepers, &c. But time will not suffer me: one or two therefore shall serue. Marie Magdalen had seven devils, but yet they were cast out of her: and of all others, shee was the first that Christ appeared vnto, after his resurrection. Thomas would not beleue Christs resurrection, though many told him, which had scene and felt him: by reason whereof, a man might haue thought that his sinnes would haue cast him away. Except I should see and feele (sayth hee) I will not beleue. Ah wilfull Thomas: I will not, sayth hee. But Christ appeared vnto him, and would not leese him, as hee will not doe thee, good brother, if that with Thomas thou wilt keepe company with the Disciples, as Thomas did. Peters fall was vnglly, hee accursed himselfe, if euer hee knew Christ, and that for feare of a Cyle, and this not once, but euen three diuers times, and that in the hearing of Christ his Master: but yet the third time Christ looked backe, & cast on him his eye of grace, so that hee went out and wept bitterly. And after Christs resurrection, not onely did the Angels will the woman to tell Peter, that Christ

54 Christ was risen, but Christ himselfe appeared vnto him seuerally: such a good Lord is he.

The Thiefe hanging on the Crosse, sayd but this: Lorde, when thou commest into thy Kingdome, remember mee: And what answere had hee? This day (sayth Christ) shalt thou be with me in Paradise. What a comfort is this, in that he is now the same Christ to thee and mee, and to vs all, if wee will runne vnto him: for hee is the same Christ to day and to morrow, untill hee come to iudgement. Then indeed, hee will be incrozable: but now is he more ready to giue, then thou to aske. If thou criest, hee heareth thee, yea before thou criest.

*Esa. 31.* Crie therefore, bee bold, man, hee is not  
*Mat. 7.* partiall. Call, sayth hee, and I will heare thee: Aske and thou shalt haue: Seeke, and thou shalt finde: though not at the first, yet at the length. If he tarie a while, it is but to trie thee. *Nam veniens veniet, & non tardabit:* Hee is coming, and will not be long.

*Heb. 10.* Thus haue you foure meanes, which you must vse to the attayning of faith, or certaine perswasion of Gods mercie towards you, which is the second part of penance, namely,



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namely, prayer, the free and vniuersall promises of Gods graces, the recodation of the benefitts of God, past and present, the examples of Gods mercie. Which although they might suffice, yet will I put one more to them, which all onely of it selfe, is full sufficient: I meane, the death of the Sonne of God, Iesus Christ: which if thou set before the eyes of thy mind, it will confirme thy placard: for it is the great Seale of England, as they say, yea, of all the world, for the confirmation of all patents and perpetuities of the euerlasting life, wherunto we are all called.

If I thought these, which I haue before recited, were not sufficient to confirme your faith, of Gods loue towards such as do repent, I would tarie longer herein. But because I haue bene both long, and also I trust, you haue some exercise of conscience in this daily (or els you are too blame) I will but touch & goe. Consider with your selues what we are, misers, wretches & enemies to God. Consider what God is, euen hee, which hath all power, maiesty, might, glory, riches, &c. perfectly of himselfe, & needeth nothing, but hath all things. Consider what Christ is; concerning his Godhead, coequal with

with his Father, even hee by whom all  
 things were made, are ruled. And gouer-  
 ned: concerning his manhood, the onely  
 Dearling of his Father, in whom is all his  
 ioy. Now Sir, what a loue is this: that  
 this God which needeth nothing, would  
 giue wholy his owne selfe to thee his ene-  
 mie, wreaking his wrath vpon him selfe,  
 in this his Sonne: as a man may say, to  
 spare thee, to saue thee, to winne thee, to  
 buie thee, to haue thee, to enioy thee for euer.  
 Because thy sinne hath separated thee from  
 him, to the end thou mightest come eftsomes  
 into his company againe, and therein re-  
 maine: hee himselve became, as a man  
 would say, a sinner, or rather sinne it selfe,  
 euen a malediction or curse: that wee sin-  
 ners, wee accursed by our sinne, might by  
 his oblation or offering for our finnes, by  
 his curse, be deliuered from sinne, and from  
 malediction. For by sinne, hee destroyed  
 sinne, killing Death, Satan, and Sinne,  
 by their owne weapons, and that for thee  
 and mee (man) if wee cast it not away by  
 vniheleefe. Oh wonderfull loue of God.  
 Who euer heard of such a loue: the Fa-  
 ther of heaueh for vs his enemies, to giue  
 his owne deare Sonne, Iesus Christ, and  
 that

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that not onely to bee our Brother, to dwell among vs, but also, to the death of the Crosse for vs. Oh wonderfull loue of Christ to vs all, that was content and willing to worke this feate for vs. Was there any loue like to this loue?

God in deede hath commended his charitable and loue to vs heerein, that when wee were very enemies vnto him, hee would giue his owne Sonne for vs. That wee beeing men, might become, as you would say, Gods, God would become man. That wee beeing mortall, might become immortal, the immortal God would become mortall man. That we earthly wretches might be Citizens of Heauen, the Lord of Heauen would become, as a man would say, earthly. That wee beeing accursed, might be blessed, God would bee accursed. That wee, by our father Adam, beeing brought out of Paradise, into the puddle of all paine, might be redeemed, and brought into Paradise againe, God would bee our Father, and an Adam therunto. That we hauing nothing, might haue all things, God hauing all things, would haue nothing. That wee beeing vassalles, and slaues to all, euen to Satan the fiend, might



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might be Lords of all, and of Sathan: the Lord of all would become a vassalle, and a slave to vs all, and in danger of Sathan. Oh loue incomprehensible. Who can otherwise thinke now, but if the gracious good Lorde disdayned not to giue his owne Sonne, his owne hearts ioy, for vs his very enemies, before wee thought to begge any such thing at his hands, yea, before we were: who, I say, can thinke otherwise, but that with him, hee will giue vs all good things: If when we hated him, and fled away from him, he sent his Sonne to seeke vs: who can thinke otherwise, then that now wee louing him, and lamenting, because we loue him no more, but that he will for euery loue vs: He that giueth the more to his enemies, wil not hee giue the lesse, trow you, to his friends: God hath giuen his owne Sonne, then which thing nothing is greater, to vs his enemies: and wee now being become his friends, will he deny vs faith, and pardon of our sins: which though they bee great, yet in comparison they are nothing at all. Christ Iesus would giue his owne selfe for vs, when wee willed it not: and will he now deny vs faith, if we will it: This will is his earnest, that hee hath

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hath giuen vs truely to looke indeed, for the thing willed. And looke thou for it in deed: for as he hath giuen thee so will, so will he giue thee to doe.

59  
Jesus Christ gaue his life for our euils, and by his death he deliuered vs. And then, in that hee liueth now, and cannot die, will he forsake vs? His heart bloud was not too deare for vs, when we asked it not: what can then bee now too deare for vs, asking it? Is he a changeling? Is he mutable as man is? Can hee repent him of his gifts? Did he not foresee our falles? Payd not he therefore the price? Because hee saw wee should fall sore, therefore would hee suffer sore. Yea, if his suffering had not bene enough, he would yet once more come again. God the Father, I am sure, if the death of his Sonne incarnate, would not serue, would him selfe and the holy Ghost also become incarnate and die for vs.

This death of Christ therefore looke on, as the very pledge of Gods loue towards thee, whosoever thou art, how deepe soever thou hast sinned. See, Gods hands are nayled, they cannot strike thee: his feete also, he cannot runne from thee: his armes are wide open to embrace thee: his head hangs  
downe

## A Sermon

60  
downe to kisse thee, his very heart is open,  
so that therein see, taste, looke, spie, peepe,  
and thou shalt see nothing therein, but loue,  
loue, loue, loue to thee: hyde thee therefore,  
lay thy head there with the Euangelist.

This is the clift of the Rocke wherein  
Helias stood. This is the pillow of downe  
for all aking heads.

Anoint thy head with this oyle: let this  
oyntment enbaulme thy head, and wash  
thy face.

Marie thou heere, and cocke sure thou art,  
I warrant thee. Say with Paul, What  
can separate me from the loue of God? Can  
death, can pouertie, sicknesse, hunger or  
any miserie, perswade thee now, that God  
loueth thee not? Nay, nothing can separate  
thee from the loue where with God hath lo-  
ued thee in Christ Iesus: whom he loueth,  
he loueth to the end. So that now where  
abundance of sinne hath beene in thee, the  
more is the abundance of grace. But to  
what end? Forsooth, that as sinne hath  
raigned to death, as thou seest, to the kil-  
ling of Gods Sonne: so now Grace must  
raigne to Life, to the honouring of Gods  
Sonne, who is now alive, and can not die  
any more.



## of Repentance.

61  
So that they which by faith seele this, cannot any more die to God, but to sinne. whereto they are dead and buried with Christ.

As Christ therefore liueth, so doe they, and that to God, to righteousness and holinesse. The life which they liue, is *In fide Filii Dei*: In the faith of the Sonne of God. Whereby you see, that now I am lipt into that, which I made the third part of penance, namely, newnesse of life, which I could not so haue done, if that it were a part of it selfe indeed, as it is an effect or fruit of the second part, that is, of faith, or trust in Gods mercie. For he that beleueth, that is, is certainly perswaded, sinne to be such a thing, that it is the cause of all miserie, and of it selfe so greatly angereth God, that in heauen no: in earth, nothing could appease his wrath, saue alonely the death and precious bloodshedding of the Sonne of GOD, in whom is all the delight and pleasure of the Father: hee, I say, that is perswaded thus of sinne, the same cannot but in heart abhorre and quake, to doe or say, yea, to thinke any thing willingly, which Gods Law teacheth him to be sinne.

¶

Againe,

Againe, hee that belæueth, that is, is certainly perswaded, Gods loue to be so much towards him, that where through sinne he was lost, and made a firebrand of hell, the eternall father of mercy, which is the omni-sufficient God, & needeth nothing to vs, or of any thing that we can doe, to deliuer vs out of hell, and to bring vs into heauen, did send euen his owne most deere Sonne out of his bosome, out of heauen into hell, as a man would say, to bring vs, as I said, from thence into his owne bosome and mercie, wee being his very enemies: hee, I say, that is thus perswaded of Gods loue towards him, and of the price of his redemption, by the deare bloud of the Lambe immaculate, Iesus Christ, the same man cannot but loue God againe, and of loue doe that, and heartily desire to doe better, the which might please God.

Trow you, that such a one, knowing this geare by faith, will willingly welter and wallow in his wilfull lusts, pleasures and fantasies? Will such a one, as knoweth by faith, Christ Iesus to haue given his bloud to wash him from his sinnes, play the sow, to welter in his puddle of filthie sinne and vice againe? Nay, rather then  
he

## of Repentance.

63  
he will be defiled againe by wilful sinning,  
he will wash often the feet of his affections,  
watching ouer the vice still sticking in him,  
which as a spring, continually sendeth out  
poyson enough, to drowne and defile him,  
if the sweete water of Christs passion in  
Gods sight, did not wash it, and his blood  
satisfie the rigour of Gods iustice, due for  
the same.

This blood of Christ shed for our sinnes,  
is so deare in the sight of him that beleueth,  
that he will abhorre in his heart, to stampe  
it, and tread it vnder his feet. He know-  
eth now by his beleefe, that it is too much,  
that hitherto he hath set too little by it,  
and is ashamed thereof. Therefore, for  
the residue of his life, hee purposeth to take  
better heed to himselfe, then befoze hee did.  
Because hee seeth by his faith, the grie-  
uousnesse of GODS anger, the foule-  
nesse of sinne, the greatnesse of Gods mer-  
cie, and of Christs loue towards him, hee  
will now bee hardie to pray to GOD to  
giue him his grace accordingly, that as  
with his eyes, tongue, hands, feet, &c. hee  
hath displeased God, doing his owne will:  
euen so now with the same eyes, tongue,  
eares, hands, feet, &c. hee may displease  
his



## A Sermon

64 his owne selfe, and doe Gods will: Willingly will he not doe that which might rene to the death of the Sonne of God. Hee knoweth he hath too much sinne, unwillingly in him, so that thereto hee will not adde willing offences.

This willing and witting offending and sinning, whosoever doth flatter himselfe therein, doth evidently demonstrate and shew, that hee neuer yet indeed tasted of Christ truely. Hee was neuer truely persuaded, or beloued, how soule a thing sinne is, how grievous a thing Gods anger is, how ioyfull and precious a thing, Gods mercie in Christ is, how exceeding broad, wide, hie and deepe, Christs loue is: Perchance he can write, prate, talke, and preach of this geare: but yet he in part by faith, neuer felt this geare.

For if hee did once feele this geare indeed, then would he bee so farre from continuing in sinne, willingly and wittingly, that wholly and heartily hee would giue ouer himselfe to that which is contrary, I meane, aneto to life, renewing his youth, euen as the Eagle doth.

For as we, being in the seruitude of sin, demonstrate our seruice, by giuing ouer our members

## of Repentance.

65  
members to the obeying of sinne from iniquitie to iniquitie : euen so, we beeing made free from sinne, by faith in Iesus Christ, and endued with Gods spirit, a spirit of libertie, must needs demonstrate this freedom and libertie, by giuing euer our members to the obedience of the spirit : by the which we are lead and guided from vertue to vertue, and all kind of holines. As the vnbeleuers declare their vnbeleefe, by the working of the euill spirit in them, outwardly the fruits of the flesh : euen so the beleuers declare their faith, by the working of Gods good spirit in them outwardly the fruits of the spirit. For as the Deuill is not dead in those which are his, but worketh still to their damnation : so is not God dead in them which bee his, but worketh still to their saluation. The which working is not the cause of the one or the other beeing in any, but onely a demonstration, a signe, a fruit of the same : As the Apple is not the cause of the Apple tree, but a fruit of it.

Thus then you see briefly, that newnes of life, is not in deed a part of penance, but a fruit of it, a demonstration of the iustifying faith, a signe of Gods good spirit poss

selling the heart of the penitent : as the old life is a fruite of impenitencie ; a demonstration of a lip-faith, or vnbeliefe , a signe of Sathans spirit , possessing the heart of the impenitent, which all those be, that bee not penitent.

For meane I knowe none: He that is not penitent, the same is impenitent : hee that is not gouerned by Gods spirit, the same is gouerned by Sathans spirit. For all that bee Christians , are gouerned with the spirit of Christ, which spirit hath his fruits. All other that bee not Christs , are the Demils. Hee that gathereth not with Christ, scattereth abroad.

Therefore , dearely beloved , I beseech you to consider this geare , and deceyue not your selues. If you bee not Christs , then pertayne you to the Deuill: of which thing the fruits of the flesh doth assure you , as whooredome, adulterie, vncleannesse, wantonnesse, Idolatry, witchcraft, enuy, strife, contention , wrath , sedition , murther, drunkennesse , gluttony, blasphemy, slothfulnessse, idlenesse, bawdy talking, flaundering, &c. If these Apples grow out of the Apple trees of your hearts , surely , surely, the Deuill is at Anne with you, you are his birds:



## of Repentance.

69

birds : whom when he hath well fed, he will  
broache you and eate you, chaw you and  
champe you, wozld without end, in eternall  
woe and miserie. But I am otherwise per-  
swaded of you all. I trust you bee all  
Christ Iesus his people and children, yea,  
brethren, and by faith.

As ye see your finnes in Gods Law, and  
tremble, sigh, sorrow and sob for the same :  
euen so you see his great mercies in his Gos-  
pell and free promises, and therefore are  
glad, merrie and ioyfull, for that you are  
accepted into Gods fauour, haue your sins  
pardoned, and are endued with the good  
spirit of God, euen the seale and signe Ma-  
nuel of your election in Christ befoze the  
beginning of the world.

The which spirit, for that he is the spi-  
rit of life, giuen to you, to worke in you,  
with you, and by you here in this life, satis-  
faction and holinesse, whereunto you are  
called, that yee might be holy, euen as your  
heauenly Father is holy : I beseech you all  
by admonition and warning of you, that  
you would stirre vp the gifts of God, giuen  
to you generally and particularly, to the  
edifying of his Church : that is, I pray  
you, that you would not molest the good

## A Sermon

67  
spirit of God, by rebelling against it, when it prouoketh and calleth you to goe on forwards, that the which is holy, might yet be more holy, hee which is righteous, might be more righteous, as the euill spirit moueth and stirreth vp the filthy to be yet more filthy, the couetous, to be more couetous, the wicked, to be more wicked.

Declare you now your repentance, by works of repentance. Bring forth fruits, and worthy fruits.

Let your sorrowing for your euils, demonstrate it selfe, departing from the euils you haue vsed.

Let your certaintie of pardon of your sinnes through Christ, and your ioy in him be demonstrated, by pursuing of the good things which Gods word teacheth you. You are now in Christ Iesus, Gods workmanship, to doe good works which God hath prepared for you to walke in.

For the grace of God that bringeth salvation vnto all men, hath appeared, and teacheth vs, that we should deny vngodliness and worldly lusts, and that we should liue soberly, righteously, and godly in this present world, looking for that blessed hope and glorious appearing of the mighty God,  
and

## of Repentance.

and of our Saviour Jesus Christ, which gaue himselſe for vs, to redeeme vs from all vnrightheouſneſſe, and to purge vs a peculiar people vnto himſelſe, ſeruently giuen vnto good works.

Againe, Titus 3. For we our ſelues alſo were in times paſt vnwiſe, diſobedient, deceiued, ſeruing luſts, and diuers pleaſures, liuing in maliciousneſſe and enuy, full of hate, and hating one another. But after that the kindneſſe and loue of God our Saviour to manward appeared, not by the deeds of righteouſneſſe which wee wrought, but of his mercie he ſaued vs by the fountaine of the new birth, and with the renewing of the holy Ghoſt, which he ſhedde on vs abundantly through Jesus Chriſt our ſaviour, y wee once iuſtified by his grace, ſhould be heires of eternall life through hope. This is a true ſaying. But I will make an end, for I am too tedious.

Dearely beloued, repent your finnes, that is, be ſozie for that which is paſt, beleeue in Gods mercie for pardon, how deepeſy ſoeuer you haue ſinned, and both purpoſe and earneſtly peruſe a new life, bringing forth worthy and true fruits of repentance. As you haue giuen ouer your  
mem,



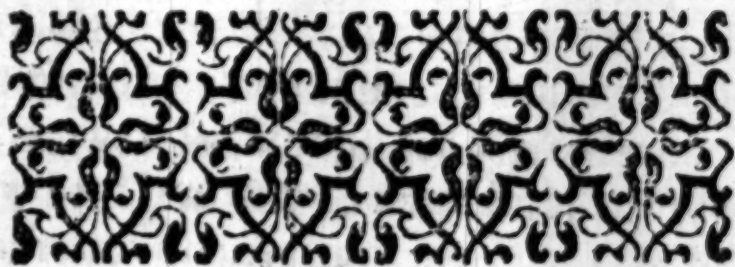
members from sinne to sinne, to serue the  
 Deuill, your tongues to sweare, to lie, to  
 flatter, to scold, to iest, to scoffe, to baudie  
 talke, to vaine iangling, to boasting, &c.  
 Your hands to picking, groping, idlenesse,  
 fighting, &c. Your feete to skipping, going to  
 euill, to dancing, &c. Your eares to heare  
 fables, lyes, vanities, and euill things, &c.  
 So now, give ouer your members to godli-  
 nesse, your tongues to speake, your eares to  
 heare, your eyes to see, your mouthes to  
 taste, your hands to worke, your feete to go  
 about such things as may make to Gods  
 glory, sobrietie of life, and loue to your bre-  
 thren, and that dayly more and more, dili-  
 gently: for in a stay to stand you cannot, ey-  
 ther better or worse you are to day, then  
 you were yesterday. But better I trust  
 you bee, and will be, if you marke well  
 my Theame, that is, Repent you. The  
 which thing that you would doe, as before I  
 haue humbly besought you: euen so now  
 yet once more I doe againe beseech you, and  
 that for the mercies of God in Christ Iesus  
 our Lord: Repent you, repent you, for the  
 kingdome of heauen (that is, a kingdome  
 full of all riches, pleasures, mirth, beautie,  
 sweetnesse, and eternall felicitie) is at hand.

The

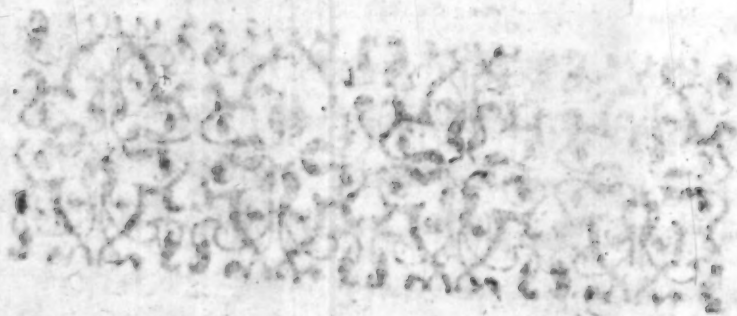
## of Repentance.

71  
The eye hath not sicke the like, the eare  
hath not heard the like, the heart of man  
cannot conceyue the treasures and plea-  
sures of this kingdome, which now is at  
hand to such as repent, that is, to such as  
are sozie for their sinnes, beleue Gods mer-  
cie through Christ, and earnestly purpose to  
leade a new life. The God of mercie,  
through Christ his Sonne, graunt vs his  
holy spirit, and woork in our hearts this  
sorrow, faith, and new life, which  
through his grace I haue spo-  
ken of, both now and  
for euer. Amen.

(.)



Sweet Bradford now Adieu  
I give thee to my friend  
for so good & trackless it that  
his life he may amend





8  
An other Sermon, made  
also by the said master *John*  
*Bradford*, vpon the Lords  
*Supper.*



Here are two Sa-  
craments in Christs  
Church: the one of imi-  
tation, that is, where  
with we be inrolled, as  
it were, in the household

Two  
Sakra-  
ments in  
Christs  
Church.

and familie of God, which Sacrament, we  
call Baptisme: the other, wherewith we be  
conserued, fed, kept and nourished, to con-  
tinue in the same familie which is called the  
Lords Supper, or the body and bloud of  
our Sauour Iesus Christ, broken for our  
sinnies, and shed for our transgressions.

Of the former Sacrament, that is, of  
Baptisme, to speake now I am not pur-  
posed, because occasion and time serue not  
so thereto. If the second therefore, will I Baptisme  
speake something by Gods grace, if that is in  
first you remember this, that Baptisme place of  
in Christs Church, now, sithens Christs Circum-  
death, is come in place of Circumcision, cision.  
which was in the same Church afore Christi-  
Christs comming. Whereby wee may an mens  
see, that Christian Parents come to bee no children  
lesse ought to

## M. Bradfords Sermon

be bapt-  
tized.

Gal. 4.

lesse bound to offer their Infants & Babes to be baptized, that they may be taken and accounted of vs, as members of Christs mysticall body, wherunto they are receiued and sealed: then were the Hebrewes their children to bee taken as pertayning to the couenant and league with God, where with they were inrolled, alonely the circumstance of the eight day, not necessarie to be obserued, being now abrogated.

But to come againe, of the Lords Supper, I am purposed presently to speake, through the helpe of God, because wee are assembled in Christ ( I hope ) to celebrate the same.

Now, that the things which I shall speake, may bee better obserued, and caried away of you, I will tell you how, and in what sort I will speake of it. Three things would I haue marked, as the principals and scopes, whereto I wil referre all that I shall at this time speake thereof. They be these: **Who**, **what**, and **wherefore**. That is, ( to make it more plaine ) **Who** did institute this thing which we are about to celebrate, this is the first.

The second is, **What** the thing is, which is instituted.

And

## vpon the Lords Supper.

And the last is, **Wherefore**, and to what end it was instituted: whereby we shall be taught how to vse it.

For the first, **Who** did institute this Sacrament and Supper. You all doe know, that things are more esteemed sometime for the dignitie and authoritie of the person, sometime for the wisdom of the person, sometime for the power and magnificence of the person, and sometime for the tender loue and kindnesse of the person. If need were, I could by examples set forth euery one of these, but I hope it is not necessary. Now then, how can the thing which we be about to celebrate, but be esteemed of euery one highly, in that the Author of it doth want no dignitie, no authoritie, no wisdom, no power, no magnificence, no holinesse, no tender loue and kindnesse? but hath all dignitie, authoritie, wisdom, power, magnificence, holinesse, tender loue, mercie, glory, and all that can be wished absolutely.

Hee is **G D D** eternall, coequall, and substantiall, with the Father, and with the holy Ghost, the Image of the substance of **G D D**, the wisdom of the Father, the brightnesse of his glorie, by

Who  
did insti-  
tute this  
Sacra-  
ment.



## M. Bradfords Sermon

by whome all things were made, are ruled and gouerned. He is the King of all Kings, and the Lord of all Lords. He is the Messias of the world, our most deare and louing brother, Saviour, Mediatour, Aduocate, Intercessour, Husband, Priest. So that the thing which commeth from him, cannot but bee esteemed, loued, and embraced, if dignitie, authoritie, wisdome, power, glozy, goodness, and mercie like vs. Yea, if any thing that can bee wished, like vs, then cannot this which our Lord did institute, but like vs, and that so much the more, by how much it is one of the last things which hee did institute & command. God open our eyes, to see these things accordingly: so shall we come with more reuerence to this Table of the Lord: which thing hee graunt for his mercies sake. Amen.

And thus much for the first, who did institute this Sacrament.

2      Po we to the second, What the Sacrament is. If we shall aske our eyes, our nose, our mouth, our taste, our hands, and the reason of man: they will all make a consonant answere, that it is bread and wine. And verely, herein they speake the

What the Sacrament is.

## vpon the Lords Supper.

the trueth and lye not, as by many things may bee proued, although the papists prate their pleasure to the contrary.

And here, my dearely beloued, I thinke I shall not bee either tedious or vnprofitable vnto you, if that I tary a litle in shewing this veritie, that the substaunce of bread and wine remaine in the Sacrament, after the wordes of consecration (as they call them) be spoken. Whereby we may learne howe shamelesse beastes they bee, which would enforce men to beleue Vpon Transubstantiation, which is an errour, transubstantiation, all whereupon in a manner dependeth all poperie. For it is the stay of their Priesthood, which is neither after the order of poperie Aaron, nor after y order of Melchisedech: almost is but after the order of Baal, which thing builded. is something seene by their number. For the false Prophets and Priestes of Baal were alwaies many more in number, when the wicked were in authoritie, then the true Priestes and Prophets of the Lorde, as the holy Hystories of the Bible doe teach. Reade the thirde of the Kings, the 18. Chap.

That in the Supper of the Lorde, or in The Sacrament of Christs body (which sacrament  
G. j. the

of the  
popish  
Masse  
not the  
Sacra-  
ment of  
Christs  
body.

the Papists call the Sacrament of the Altar) as though that were Christs Sacrament, which thing they can neuer proue: For it being peruerfed, and vfed to a contrary end, as of sacrificing propitiatorily, for the finnes of the quicke and of the dead, of Idolatrie, by adoring or worshipping it by godly honour, &c. is no more Christs Sacrament, but an horrible prophanation of it, and therefore as Christ called Gods Temple, which was called an house of prayer, for the abusing and prophaning of it by the Priests, a denne of Thieues: so this which the Papists call the Sacrament of the Altar, full truely may wee call an abominable Idoll: And therefore I would all men should know that the Sacrament of the Altar, as the Papists now doe abuse it, omitting certayne substantial points of the Lords institution, and putting in the stead thereof their owne dregs & dreames, is not the Sacrament of Christs body, nor the Lords Supper: whereof when wee speake reuerently, as our duetie is, wee would not that men should thinke wee speake it of the popish Masse: (that I say) in the Supper of the Lord, or in the Sacrament of Christs body, there remaineth the

sub,



## vpon the Lords Supper.

substance of bread and Wine, as our senses and reasons doe teach, these many things also doe teach the same.

First, the holy Ghost doth plainly tell The first  
us, by calling it often bread, after the reason a-  
words of Consecration, as 1. Corinthe- gainst  
ans 10. Is not the bread which we breake, Trans-  
a partaking of the body of Christ, sayth substanti-  
Paul? tion.

Loe, plainly he saith: The bread which we breake, Not onely calling it bread, but adding thereto breaking, which cannot be attributed, eyther to Christs body, where of no bone was broken, eyther to any accident, but must needs bee of a substance, which substance if it bee not Christs body, cannot be but bread.

As in the 11. Chapter, foure times hee plainly calleth it: Hee that eateth of this bread: Hee that receiueth this bread, &c. And in the Acts of the Apostles we reade, how that (in speaking of the Communion) They mette together to breake bread, &c. So that it is plaine, that the substance of Bread and Wine doe remaine in the Supper, after the words of Consecration: As also may appeare plainly by Christs owne words, which  
C 2 calleth

## M. Bradfords Sermon

talleth that which hee gaue them in the cuppe, Wine, or the fruite of the Vine, as both Matthew & Marke doe write. Whereby we see that there is no Transubstantiation of the Wine: and therefore may we also see, that there is no Transubstantiation of the bread.

An answer. As for the Papists cauilling, howe that swere to it hath the name of bread, because it was the Papists ca- still Leprous, though he was healed: or uill for as Moles Rod, being turned into a Serpent, was called a Rodde still, it proueth the fore- nothing. For there was in the one a said rea- plaine sight, and the senses certified that son.

*Mat. 26* Simon was no Leper: and in the other *Exod. 7.* plaine mention, that the Rod was turned into a Serpent. But concerning the Sacrament, neyther the senses see any other thing then bread, neyther is there any mention made of turning. And therefore

The se- their cauill is plainly seene to be but a ca- cond rea- uill, and of no force. But to come againe, son a- to bring more reasons against Transub- gainst stantiation.

Trans- Secondly, that the substance of bread substan- remayneth still, the very text doeth teach. For the Euangelists, and the Apostle  
Saint

## vpon the Lords Supper.

Saint Paul doe witnesse, that Christ *Mat. 26.*  
gaue that to his disciples, and called it his *Mar. 14.*  
body which hee tooke, on which hee gaue *Luke 22.*  
thanks, and whi h hee brake: but hee tooke *1. Cor. 11*  
bread, gaue thanks on bread, and broke  
bread, Ergo, he gaue bread, and called bread  
his body, as he called the Cuppe, the new  
Testament.

So that it followeth by this, that there  
is no Transubstantiation. And this reason  
I my selfe haue promised in writing, to  
proue by the authoritie of the Fathers,  
namely, Ireneus, Tertullian, Origine, Ci-  
prian, Epiphanius, Hieronimus, Augusti-  
nus, Theodoret, Cirill, Bede, if so be  
I may haue the vse of my booke.

Thirdly, that in the Sacrament, there  
is no Transubstantiation of the bread, by  
this reason I doe proue: Like as by our  
sauiour Christ, the Spirit of truth spake  
of the bread, This is my body: So sayth  
the same spirit of truth, of the same bread,  
That wee many, are one body, and one  
bread, &c.

The  
third  
reason a-  
gainst  
Trans-  
substan-  
tiation.

*1. Cor. 10*

So that as it appeareth, the Sacrament  
not to be in the Church, by Transubstan-  
tiation, euen so is it not Christs naturall  
body, by Transubstantiation.



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The  
fourth  
reason  
againgt  
transub-  
stanti-  
ation.

Fourthly, I pꝛooue that there is no Transubstantiation by Luke and Pauls wordes, spoken ouer the Cuppe. For no lesse are they effectuell to Transubstantiate the Cup: then their wordes spoken of the bread, are operatorious and mighty to Transubstantiate the bread. For as they say of the bread, This is my body, so say they of the Cup, This Cup is the new Testament: Which thing is absurde to bee spoken or thought, eyther of the Cup, or of the thing in the Cup by Transubstantiation. Yea, rather in saying these wordes, This Cup is the new Testament: wee are taught by their coupling this worde, Cup, to the demonstratiue, This, how we should in these wordes, This is my body, knowe that this word, This, doeth there demonstrate bread.

The fift  
reason.

Irenæus.  
Augu-  
stinus.  
Chri-  
stomus,

Fiftly, that the substance of bread remaineth in the Sacrament, as the reasons before brought forth do pꝛoue, so doth the definition of a Sacrament. For the Fathers doe affirme it, to consist of an earthly thing, and of an heavenly thing, of the word, and of the element, of sensible things, and of things which bee perceiued by the minde. But Transubstantiation taketh

## vpon the Lords Supper.

keth cleane away y<sup>e</sup> earthly thing, the element, the sensible thing, and so maketh it no Sacrament. And therefore the definition of a Sacrament full well teacheth, that bread which is the earthly thing, the sensible thing, and the element remaineth still, as saint Augustine saith: The worde cometh to the element, (he sayth not, taketh away the element,) and so it is made a Sacrament.

Sixtly, the nature, and propertie of a Sacrament, teacheth this also which I haue affirmed. For as Cyprian writeth, that Sacraments beare the names of the things which they signifie: so doeth saint Augustine teach, that if Sacraments haue not some signification with the things whereof they be Sacramentes, then are they no Sacraments.

Now, in the Lordes Supper this similitude is first in nourishing, y<sup>e</sup> as bread nourisheth the body: so Christs body broken, feedeth the soule. Secondly, in bringing together many into one, that as in y<sup>e</sup> Sacrament, many graines of Corne are made one bread: many Grapes are made one liquor and Wine: so the multitude which worthily receiue the Sacrament,

The  
sixt rea-  
son a-  
gainst  
Trans-  
substan-  
tiation.  
Cyprian.  
in Ser-  
mone de  
Chris-  
mat.

Augu-  
stinus ad  
Bonifa-  
cium.

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are made one body with Christ and his Church. Last of all, in one unlikely likeness or similitude, that as bread eaten, turneth into our nature: so we rightly, eating the Sacrament by faith, turne into the nature of Christ.

So that it is plaine to them that wil see, that to take the substance of bread away, is cleane against the nature and propertie of a Sacrament.

I will speake nothing how that this their doctrine of Transubstantiation, beside the manifold absurdities it hath in it, (which to rehearse I omit) it utterly overthroweth the vse of the Sacrament, and is cleane contrary to the end wherefore it was instituted, & so is no longer a Sacrament, but an Idol, and is the cause of much Idolatrie, conuerting the peoples hearts from an heauenly conuersation, to an earthly, and turning the Communion, into a priuate action, and a matter of gazing and peeping, of adoring and worshipping the worke of mens hands, for the liuing God, which dwelleth not in Temples made with mens hands, much lesse, lyeth he in Pires and Chests, whose true worshippe is in spirit and veritie, which God graunt vs



## vpon the Lords Supper.

vs all to render vnto him continually. Amen.

The Sacrament of Baptisme doth also teach vs, that as the substance of the water remaineth there: so in the Lords Supper, remaineth the substance of bread after consecration. For as by Baptisme we are engrafted into Christ, so by the Supper we are fedde with Christ. These two Sacraments, the Apostle gladly coupleth together, 1. Cor. 10. and 1. Cor. 12. Wee are baptized into one body (sayth hee) and haue drunke all of one spirit: meaning it by the Cuppe, as Chrysostome and other great learned men doe well interpret it. As therefore in Baptisme is giuen vnto vs the holy Ghost, and pardon of our sinnes, which yet lie not lurking in the water: so in the Lords Supper, is giuen vnto vs the Communion of Christs bodie and bloud, that is, grace, forgiveness of sinnes, innocencie, life, immortalitie, without any Transubstantiation, or including of the same in the bread. By Baptisme, the old man is put off, and the new man put on, yea, Christ is put on, but without Transubstantiating the water. And euen so it is in the Lords Supper. Wee by sayth spiritu-  
tually

The se-  
uenth  
reason  
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transub-  
stantia-  
tion.

Gal. 3.

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tuallly in our soules doe feed on Christs body broken, do eate his flesh and drinke his blood: doe dwell in him, and he in vs, but without Transubstantiation.

An answer to the Papists ca- uill for the fore- said rea- son,

As for the cauill they make, that we are baptized into one body, meaning thereby the mysticall body, & not the naturall body of Christ, whereby they would enforce that wee are fed with the naturall body of Christ, but wee are not ingrafted into it, but into the mysticall body, and so put away the reason aforesaid. As for this ca- uill, I say, we may soone auoyde it, if so bee that we will consider how that Christ, which is the head of the mysticall body, is not separate from the body, and therefore to be ingrafted to the mysticall body, is to bee ingrafted into the naturall bodie of Christ, to bee a member of his flesh, and bones of his bones: as Pope Leo full wel doeth witnesse, in saying, that *Corpus rege- neratū sit caro crucifixi*: The body (sayth hee) of the regenerate, is made the flesh of Christ crucified. And hereto I could adde some reasons for y<sup>e</sup> excellency of Baptisme. I trooest bee more to bee gotten, then to be nourished. As for the excellent miracle of the patesfaction of the Trinitie, and the descen-

## vpon the Lords Supper.

descending of the holy Ghost in Baptisme in a visible forme, the like whereto was not seene in the Lordes Supper: I will omitte to speake of further, then that I would you should knowe howe it were no mastery, to set forth the excellencie of this Sacrament, as well as of the Supper.

It is a plaine signe of Antichrist, to deny the substance of bread and wine to be in the Lordes Supper after consecration: For in so doing and graunting Transubstantiation, the propertie of the humane nature of Christ is denied. For it is not of the humane nature, but of the diuine nature, to be in many places at once. As Didymus, *De spiritu sancto*, doeth proue thereby the diuinitie of the holy Ghost.

Now grant Transubstantiation, and then Christs naturall body must needes be in many places, which is nothing else but to confound the two natures in Christ, or to deny Christs humane nature, which is the selfe same that Saint Iohn saith, to deny Christ to be come in the flesh. And this who so doeth, by the testimonie of Saint Iohn, is an Antichrist in his so doing, whatsoeuer otherwise he doe prate.

Keade



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Reade Saint Augustine in his Epistle to Dardanus, and his 50. and 30. Treatise upon Saint Iohn, and easily you shall see how that Christs body must needs bee in one place. *Oportet in uno loco esse.* But his trueth is in all places.

The  
ninth  
reason.

If there bee no substance of bread in the Sacrament, but Transubstantiation, then Christs bodie is receyued of the vngodly, and eaten with their teeth, which is not onely against S. Augustine (calling this speech, Except you eate the flesh of the sonne of man, &c. A figuratiue speech;) but also against the plaine Scriptures, which affirme them to dwell in Christ, and Christ in them, and they to haue euermore life that eate him, which the wicked haue not, although they eate the Sacrament. Hee that eateth of this bread, (sayth Christ) shall liue for euermore. Therefore they eate not Christs bodie, but (as Paul saith) they eate in iudgement and damnation, which I trow be an other manner of thing then Christs body.

And this doth saint Augustine affirme, saying: none do eat Christs body, which is not in the body of Christ, that is, (as he expoundeth it) in whō Christ dwelleth not, & he  
in

## vpon the Lords Supper.

in Christ. Which thing the wicked doe not, because they want faith and the holy Spirit, which be the meanes whereby Christ is receiued.

To the things which I haue brought heerefoorth, to improue Transubstantiation, I could bring in the Fathers to confirme the same, which succeeded continually many hundred yeres after Christ. Also I could shew that Transubstantiation is but a newe doctrine, not established, before Sathan (which was tyed for a thousand yeres) was letten loose. Also I could shewe, that euer hitherto, since it was established, in all times it hath bene resisted and spoken against. Yea, before this doctrine, the Church was nothing so endowed with goods, landes, and possessions, as it hath bene since. It hath brought no small gaine, no small honour, no small ease to the Cleergie: and therefore no maruaile though they strue and fight for it.

It is their Maozim, it is their Helena. **G D D** destroy it with the breath of his mouth, as shortly he will for his names sake. Amen.

If time would serue, I could and would heere tell you of the absurdities which  
come

## M. Bradfords Sermon

come by this doctrine: but for times sake I must omit it. Onely for Gods sake see this, that this their doctrine of Transubstantiation is an vntrueth, already I haue proued, and forget not, that it is the whole stay of all Poperie, and the pillar of their Priesthood: whereby Christs Priesthood, Sacrifice, Ministerie, & Trueth is letted, yea, peruerterd, and vtterly ouerthrowne.

**G O D** our Father, in the blood of his Sonne Christ, open the eyes and minds of all our Magistrates, all other that beare the name of Christ, to see to it in time, to **G O D S** glozy, and their owne saluation. Amen.

Now to retorne to the second matter, what the Sacrament is, you see that to the senses and reason of man, it is bread and wine: Which is most true, as by the scriptures, and otherwise I haue already proued: and therefore away with Transubstantiation.

But here, least wee should make it no Sacrament, for a Sacrament consisteth of two things: and least a man should by this gather, that wee make it none other thing but bare bread, and a naked signe, and so rayle at their pleasure on vs, saying, How  
can



## vpon the Lords Supper.

Can a man be guiltie of the body and blood of Christ, by vnworthy receiuing of it, if it be but bare bread, & so forth? For this purpose I will now speake a litle moze heereabout, by Gods grace, to stoppe their mouthes, and to stirre vp your good hearts, moze to the worthy estimation and perception of this holy mysterie.

When a louing friend giueth to thee a thing, or sendeth to thee a token (as for an example, a napkin, or such like) I thinke thou doest not as thou shouldest do, if that with the thing thou considerest not the mind of thy friend that sendeth or giueth the thing, and according therunto esteemest and receyuest it.

And so of this bread thinke I, that if thou doe not rather consider the mind of thy louer Christ, then the thing which thou seeest: yea, if thou doe not altogether consider Christs mind, thou dealest vnholily, and Trumpetlike with him. For it is the propertie of Trumpets, to consider the things giuen and sent them, rather then the loue and mind of the giuer & sender: whereas the true louers doe not consider in any poynt, the things giuen or sent, but the mind of the partie.

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So wee, if we bee true louers of Christ, must not consider barely the outwarde thing which we see, and our senses perceiue, but rather altogether we must and should see & consider the minde of Christ, and hereafter and accordingly to it, to esteeme the Sacrament.

But how shall we know the minde of Christ? Forsooth, as a mans minde is best knowen by his word: so by Christs worde shall we know his minde.

Now his words bee manifest, and most plaine: This (saith he) is my body: therefore accordingly should we esteeme, take, and receiue it. If he had spoken nothing, or if he had spoken doubtfully; then might we haue bene in some doubt. But in that he speaketh so plainly, saying, This is my body: who can, may, or dare be so bolde as to doubt of it? He is the trueth and can not lye, hee is omnipotent and can doe all things: therefore it is his body. This I beleue, this I confesse, and pray you all, heartily to beware of these and suchlike wordes, that it is but a signe or a figure of his body: Except yee will discerne betwixt signes which signifie onely, and signes which also doe represent,

## vpōn the Lords Supper.

confirmē and seale vp (or as a man may say) giue with their signification. As for an example : An Iule bush, is a signe of wine to be sold : the budding of Aarons Rod, did signifie Aarons Priesthood, allowed of the Lord : the reseruatiō of Moyses Rod, did signifie the rebellion of the children of Israel : the stones taken out of Iordane, Gedeons fleece of wool, &c. Such as these, be signes signifiatiue, and shew no gift. But in the other signes, which some call exhibitue, is there not onely a signification of the thing, but also a declaration of a gift, yea, in a certaine manner, a giuing also: As Baptisme signifieth not onely the cleansing of the conscience from sinne, by the merits of Christs blood, but also is a very cleansing from sinne. And therefore it was sayd to Paul, that he should arise and wash away his sinnes, and not that hee should arise and take onely a signe of washing away his sinnes. In the Lords Supper, the bread is called a partaking of the Lords body, and not onely a bare signe of the Lords body.

This I speake not, as though the elements of these Sacraments (were Transubstantiate) which I haue already impugned



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pugned eyther, as though Christs body were in bread or wine, eyther were tyed to the elements, otherwise then Sacramentally, and spiritually, eyther that the bread and wine may not, and must not bee called Sacramentall, and externall signes: but that they might be discerned from significatiue and bare signes onely, and bee taken for signes exhibitue, and representiue. By this meanes a Christian conscience will call and esteeme the bread of the Lord, as the body of Christ. For it will neuer esteeme the Sacraments of Christ after their exterior appearance, but after the words of Christ.

Whereof it commeth, that the Fathers, as Chrysostome and others doe speake with so full a mouth, when they speake of the Sacrament: for their respect was to Christs words. If the Scholemen which followed, had the same spirit which they had, then would they neuer haue consented to Transubstantiation. For with great admiration some of the Fathers doe say, that the bread is changed or turned into the body of Christ, and the wine into his blood: meaning it of a mutation or change,

and goods and things (which are not  
change)

## vpon the Lords Supper.

not corporall, but spirituall, figuratiue, Sacramentall, or mystical. For now it is no common bread, nor common wine, being ordained to serue for the foode of the soule. The Scholemen haue vnderstood it, as the Papists now preach of a substantiall changing, as though it were no great miracle, that common bread should now bee assumed into that dignitie, that it should be called Christs body, and serue for a celestiall foode, and be made a Sacrament of his body and blood.

As before therefore I haue spoken, I Christs  
would wish that this Sacrament should presence  
be esteemed & called of vs Christian men, in the  
after Christs words, namely, Christs body Supper.  
by, and the wine Christs blood, rather then  
otherwise. Not that I meane any other  
presence of Christs body, then a presence  
of grace, a preseruer to Faith, a presence  
spiritually, and not corporally, really, naturally, and carnally, as the Papists doe  
meane. For in such sort Christs body is  
onely in heauen, on the right hand of God  
the Father almightie, whither our faith in  
the vse of the Sacrament, ascendeth and  
recepueth whole Christ accordingly.

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An ob-  
jection.

Yea, but one will say, that to call the Sacrament on that sort, is to giue an occasion of Idolatrie to the people, which will take the Sacrament which they see, simply for Christs bodie, as by experience wee are well taught: and therefore it were better to call it bread, and so lesse harme should be, especially in this age.

An an-  
swere.

To this obiection I answer, that indeed great Idolatrie is committed to, and about this Sacrament, and therefore men ought, as much as they can, to auoyd from occasioning or confirming it.

But in as much as the holy Ghost is wiser then man, and had foresight of the evils that might bee, and yet notwithstanding, doth call it Christs bodie: I thinke wee should doe euill, if we should take vpon vs to reforme his speech.

If Ministers did their duties in Catechizing and Preaching, then doubtlesse, to call the Sacrament Christs body, and to esteeme it accordingly, could not giue occasion to Idolatrie, and confirme it.

Therefore woe vnto them that preach not.

There bee two evils about the Sacraments,



## vpon the Lords Supper.

ments, which to auoyde, the holy Ghost hath taught vs. For least we should with the Papistes, thinke Chyistes body present in, or with the bread really, naturally, and corporally to be receiued with our bodily mouth (where there is no other presence of Chyistes body then spirituall, and to the faith) in many places he keepeth still the name of bread, as in the Epistle to the Corinthians, the tenth and eleuenth Chapters. And least we should make too light of it, making it but a bare signe, and no better then common bread, the holy Ghost calleth it Chyistes body, whose speech I wish we would followe, and that not onely as well to auoyde the euill which is now a dayes most to be feared, concerning the Sacrament, I meane, of contemning it, as also for that no faithfull man cometh to the Sacrament to receiue bread simply, but rather, yea, altogether to communicate with Chyistes body and blood. For else to eate and drinke (as Paul saith) they haue houses of their owne.

The contempt of the Sacrament, in the dayes of King Edward, hath caused these plagues vpon vs presently, the Lorde bee

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meretfull vnto vs. Amen. And thus much for the obiection, of calling the Sacrament by the name of Christs body.

Ano-  
ther ob-  
iection  
of  
Christs  
presence  
in the  
Sacra-  
ment.

What (saith one?) to cal the Sacrament Christs body, and to make none other presence then by grace, or spiritually to faith, which is of things hoped for, and of things which to the bodily senses doe not appeare, is to make no presence at all, or to make him none other wise present, then hee is in his worde when it is preached: and therefore what neede wee to receiue the Sacrament, in as much as by this doctrine, a man may receiue him dayly in the fildes, as well and as much as in the Church, in the celebztation and vse of the Sacrament?

To this obiection, I first answere, that in deede, neither the Scripture nor Christian Faith will giue vs leaue to make any carnall, reall, naturall corporall, or any such grosse presence of Christs naturall body in the Sacrament.

For it is in Heauen, and the Heauens must haue it (as sayeth Peter) till Christs coming to iudgement, except  
wee

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wee would denie the humanitie of Christ,  
and the veritie of mans nature in him.  
The presence therefore which wee beleue  
and confesse, is such a presence, as reason  
knoweth not, and the world cannot learn,  
nor any that looketh in this matter with  
other eyes, or heareth with other eares, the  
with the eares and eyes of the Spirit, and  
of Faith.

Which Faith, though it bee of things  
hoped for, and so of things absent to the  
corporall senses, yet this absence, is not  
an absence in deede, but to reason, and  
the olde man, the nature of Faith beeing  
a possession of things hoped for. There-  
fore, to graunt a presence to Faith, is  
not to make no presence at all, but to  
such as know not Faith. And this the  
Fathers taught, affirming Christ to bee  
present by grace, and therefore not on-  
ly a signification, but also an exhibition  
and giuing of the Grace of Christes body,  
that is, of life, and of the seede of im-  
mortalitie, as Cyprian writeth. Wee  
eate life, and drinke life, sayth Saint Au-  
gustine. Wee feele a presence of the Lord  
by Grace, or in Grace, sayth Chrysostome.



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**Athana-** We receiue the celestially foode, that com-  
**sus.** meth from aboue, sayth Athanasius. We  
**Hyla-** receiue the propertie of the naturall con-  
**rius.** iunction, and knitting together, sayth Hil-  
**Cyrillus.** larius. We receiue the nature of the  
 flesh, the blessing that giueth life in bread  
 and Wine, sayth Cyrillus. And elsewhere  
 hee sayth, that with the bread and Wine,  
 we eate the vertue of Christs proper flesh,  
 life, grace, & the propertie of the body of the  
 onely begotten sonne of God, which thing  
**Basilus.** he himselfe expoundeth to be life. Basilus  
 sayth, that we by the Sacrament receiue  
 the mysticall Aduent of Christ, grace, and  
 the very vertue of his very nature. Am-  
**Ambro-** brose saith, that we receiue the Sacrament  
**sus.** of the true body. Epiphanius sayth, we re-  
**Epipha-** ceiue the body or grace. And Hierome  
**nius.** sayth, that wee receiue spirituall flesh,  
**Hiero-** which hee calleth other flesh, then that  
**nimus.** which was crucified. Chrysostome saith,  
**Chriso-** that wee receiue influence of grace, and  
**stomus.** the grace of the holy Ghost. Saint Au-  
**Augu-** gustine sayth, that we receiue grace and  
**stinus.** veritie, the inuisible grace and holinesse  
 of the members of Christs body. All the  
 which sayings of the Fathers, doe con-  
 firme

## vpon the Lords Supper.

firme this our faith and doctrine of the Sacrament, wee granting in all things hereinto them, and they in like manner vnto vs. And therefore the lying lippes, which both belee the Doctors, as though they graunted a carnall and reall presence of Chzistes body, naturally and corporally after the Papistes declaration and meaning: and which belee vs also, as though wee denied all presence of Chzist, and so made it but a bare signe.

These lying lips the Lord will destroy, if they repent not, and with vs beleeue, and teach the trueth, that the Sacrament is the fode of the Soule a matter of faith, & therefore spiritually and by faith, to be talked of and vnderstanded: which faith they want, & therefore they erre so grosely, in that they would haue such a presence of Chzist, as is contrary to all the Scriptures, and to our Chzistian Religion: whereby cometh no such commoditie to the receiuer, as by the Spirituall presence which wee teach, and according to **G O D S** word do affirme.

For we teach these benefites to bee had  
by

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by the worthy receiuing the Sacrament, namely, that wee abide in Christ, and Christ in vs. Againe, that wee attaine by it a celestially life, or a life with GOD: moreover, that by Faith and in Spirit, wee receiue not onely Christs body and blood, but also whole Christ, GOD and man. Besides these, wee graunt, that by the worthy receiuing of this Sacrament, we receiue remission of our sinnes, and confirmation of the new Testament. Last of all, by worthy receiuing, wee get an increase of incorporation with Christ, and amongst our selues which be his members: then which things, what more can be desired? Alas, that men consider nothing at all, howe that the coupling of Christs body and blood to the Sacrament, is a spirituall thing, and therefore there needes no such carnall presence as the Papistes imagine. Who will deny a mans Wife, to be with her Husband, one body and one flesh, although he be at London, and shee at York: But the Papistes are carnall men, guided by carnall reason onely, or else would they knowe howe that the holy Ghost, be-  
cause



## vpōn the Lords Supper.

cause of our infirmitie, vseth metaphoricallly the wordes of abyding, dwelling, eating and drinkeing of Christ, that the vnspēakeable coniunction of Christ with vs, might something be knowen. **Q** **D** open their eyes to see it. And thus much for this.

Now to that part of the obiectiō, which sayth, that wee teach Christ to bee none o<sup>th</sup>er wise present in the Sacrament, then in his worde: I would that the objectors would well consider, what a presence of Christ is in his worde. I remember that saint Augustine writeth, how that Christs body is receiued sometime visible, and sometime inuisible.

The visible receite, hee calleth that which is by the Sacrament: the inuisible receite hee calleth that which by the exercise of our faith, with our selues, wee receiue. And saint Hierome, in the third booke vpon Ecclesiastes affirmeth that wee are fed with the body of Christ, and we drinke his blood, not onely in mystrie, but also in knowledge of holy Scripture. Wherein hee plainly sheweth, that the same meate is offered in the words of the Scriptures,

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tures, which is offered in the Sacrament, so that no lesse is Christs body and blood offered by the Scriptures, then by the Sacramentes. Upon the 147. Psalm, he writeth also, that though these wordes: He that eateth my flesh, and drinketh my blood: may bee vnderstoode in mysterie, yet he sayth, it is moze true to take Christs body and his blood, for the worde of the Scriptures, and the doctrine of God. Yea, vpon the same Psalm hee sayeth plainly, that Christs flesh and blood is powred into our eares, by hearing the worde, and therefore great is the perill, if we yeeld to other cogitations whilst wee heare it. And therefore, I trow, Saint Augustine sayth, that it is no lesse perill to heare Gods word negligently, then so to vse the Sacrament. But heereof may no man gather, that therefore it needeth not to receiue the Sacrament, or to affirme that a man may as much by himselfe, meditating the word in the fielde, receiue Christs body, as in the Church, in the right vse of the Sacrament. For Christ ordaineth nothing in vaine, or superstitiously, hee ordaineth nothing whereof wee haue  
not

## vpon the Lords Supper.

not neede: Although his authoritie is such, that without any questioning, his ordinances are to be obeyed.

Againe, though in the field a man may receyue Christs body by faith, in the meditation of the word, yet deny I that a man doth ordinarily receiue Christs bodie, by the onely meditation of Christs death, or hearing of his word, with so much sight, and by such sensible assurance (whereof GOD knoweth our infirmitie hath no small need) as by the receite of the Sacrament, not that Christ is not so much present in his word preached, as hee is in, or with his Sacrament: but because there are in the perception of the Sacrament, more windowes open for Christ to enter into vs, then by his word preached or heard. For there, I meane in the word, he hath an entrance into our hearts, but onely by the eares, through the voice and sound of the words: but heere in the Sacrament, he hath an entrance by all our senses, by our eyes, by our nose, by our taste, and by our handling also.

And therefore the Sacrament full well may bee called, seable, sensible, taste,



fasteable, and touchable words. As therefore, when many windowes be opened in an house, the more light may come in then when there is but one opened: euen so, by the perception of the Sacraments, a Christian mans conscience hath more helpe to receiue Christ, then simply by the word preached, heard, or meditated.

And therefore mee thinketh, the Apostle full well calleth the Sacraments, obliuions, or sealings of Gods promise. Read Rom. the 4. of Circumcision. And thus much for the answer to the obiection aforesayd.

Now to returne from whence wee came, namely, to the consideration of the second thing, what the Sacrament is: I haue told you, that it is not simply bread and wine, but rather Christs body, so called of Christ, and so to be called and esteemed of vs. But heere let vs marke what body, and what blood Christ called it.

Christs  
presence  
in the  
Supper.

The Wapists still babble: This is my body, This is my blood. But what body it is, what blood it is, they shew not.

Look therefore my dearly beloued, on Christs owne words, and you shal see, that  
Christ

## vpōn the Lords Supper.

Christ calleth it his body broken, and his blood shedde. Marke, I say, that Christ calleth it his body which is broken, his blood which is shedde presently, and not which was broken, or shall bee broken, which was shedde, or shall be shedde, as the Greeke Texts doe plainely shew: thereby teaching vs, that as God would haue the Pasceouer called, not which was the Pasceouer, or which shall be the Pasceouer, but plainely the Pasceouer, to the end that in the vse of it, the passing ouer of the striking Angell, should be set before their eyes as present: so in the celebration of the Lords Supper, the very Passion of Christ should be as present, beholden with the eyes of faith.

For which end, Christ our Saviour did specially institute this Supper, saying: Doe ye this in remembrance of mee: or as Paul sayth: Shew you the Lords death till hee come.

The Supper of the Lord then, is not simply Christs body and blood, but Christs body broken, and his blood shed. Wherefore broken? Wherefore shedde? Forsooth, that

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that teacheth Christ himselfe, saying: Broken for you, Shed for your finnes, and for the finnes of many. Where now then wee haue occasion in the vse of the Sacrament, to call to mind the greatnesse and grieuousnesse of sinne, which could not be taken away by any other meanes, then by the shedding of the most precious blood, and breaking of the most pure body, of the onely begotten sonne of GOD, Jesus Christ, by whom all things were made, all things are ruled and gouerned, &c.

Who considering this geare, shall not bee touched to repent? Who in receite of this Sacrament, thinking that Christ saith to him: Take, eate, this is my body, which is broken for thee: This is my blood which is shedde for thy finnes: Can but tremble at the grieuousnesse of his finnes, for the which such a price was payd? If there were no plague at all else, to admonish man of sinne, how grieuous a thing it is in Gods sight, surely that one were enough. But alas, how are our hearts bewitched through Satrans subtilties, and the custome of sinne, that wee make sinne, a thing of nothing? God open our eyes  
in



## vpon the Lords Supper.

in time, and giue vs repentance, which we see this Sacrament doth, as it were, enforce vs vnto, in the reuerence and true vse of the same.

Againe, in hearing that this which wee take and eate, is Christs body broken for our sinnes, and his bloud shedde for our iniquities, we are occasioned to call to mind the infinite greatnes of Gods mercie and trueth, and of Christs loue towards vs. For what a mercie is this, that God would for man, being lost through his wilfull sinnes, be content, yea, desirous to giue his owne onely Sonne, The Image of his substance, the brightnesse of his glorie, being in his owne bosome, to bee made man for vs, that wee men by him, might be, as it were, made Gods? What a mercie is this, that God the Father should so tender vs, that hee would make this his Sonne, being equall with him in diuinitie, a mortall man for vs, that wee might be made immortall by him? What a kindnesse is this, that the almightie Lord should send to vs his enemies, his deare Darling to bee made poore, that wee by him might be made rich? What bowels of com-

A passion

## M. Bradfords Sermon

passion was this, that the omnipotent Creator of Heauen and earth, would deliuer his owne onely beloued Sonne for vs creatures, to be not onely flesh of our flesh, and bone of our bones, that wee might by him through the holy Ghost, be made one with him, and so with the Father, by communicating the merits of his flesh, that is, righteousnesse, holinesse, innocencie, and immortallitie: but also to be a flaine Sacrifice for our sinnes, to satisfie his iustice, to conuert or turne death into life, our sinne into righteousnesse, hell into Heauen, miserie into felicitie for vs: What a mercie is this, that G D D will rayse vp this his Sonne Christ, not onely to iustifie and regenerate vs: but also in his person, to demonstrate vnto vs our state, which we shall haue: for in his coming we shall be like vnto him.

Oh wonderfull mercie of God, which would assume this his Christ, even in humane body, into the heauens, to take and keepe there possession for vs, to leade our captiuitie captive, to appeare before him alwaies praying for vs, to make the throne of iustice a throne of mercy, the seat of glory a seat of grace, so that with boldnesse

nothing

we

## upon the Lords Supper.

we may come and appeare before God, to aske and find grace, in time conuenient. Againe, what a veritie and constant trueth in God, is this, that he would, according to his promise made first to Adam, and so to Abraham, and others in his time, accomplish it, by sending his soure so graciously? Who would doubt hereafter, of any thing that he hath promised?

And as for Christs loue, oh, whose heart can bee able to thinke of it any thing as it deserveth? He being God, would become man: hee being rich, would become poore: he being Lord of all the world, became a seruant to vs all: hee being immortall, would become mortall, miserable, and taste of all Gods curses, yea, euen of hell it selfe for vs. His blood was nothing too deare, his life hee nothing considered, to bring vs from death to life.

But this his loue needeth more heartie weighing, then many words speaking: and therefore I omit and leave it to your considerations. So that in the receiuing of this Supper, as I would, you would tremble at Gods wrath for sinne: so would I haue you to couple to that terrour and feare,



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true faith, by which ye might be assuredly  
perswaded of Gods mercie towards you,  
and Christs loue, though all things else  
preached the contrary.

Doe euery of you surely thinke, when  
you heare these words, Take, eate, this is  
my body, broken for your sinnes: Drinke,  
this is my blood shedde for your sinnes:  
That God the eternall Father embracing  
you, Christ calleth and cleppeth you most  
louingly, making himselfe one with you,  
and you one with him, and one with ano-  
ther amongst your selues.

You ought no lesse to bee certaine now  
that God loneth you, pardoneth your sins,  
and that Christ is all yours, then if you did  
heare an Angell out of heauen speaking so  
vnto you. And therefore reioyce and bee  
glad, and make this Supper Eucharisti-  
am, a thankesgiuing, as the Fathers na-  
med it. Be no lesse certaine, that Christ and  
you now are all one, then you are certaine,  
the bread and wine is one with your na-  
ture and substance, after you haue eaten  
and drunke it. Howbeit, in this it differeth,  
that you by faith are, as it were, changed  
into Christ, and not Christ into you, as  
the

## vpon the Lords Supper.

the bread is: for by faith he dwelleth in vs,  
and we in him. God giue vs faith in the  
vse of this Sacrament, to receiue Christ,  
as hee giueth vs handes to receiue the ele-  
ment, simbole, and visible Sacrament. God  
grant vs not to prepare our teeth and belly  
(as Saint Augustine saith) but rather of  
his mercie, hee prepare and giue vs true  
and liuely faith, to vse this and all other  
his ordinances to his glory and our com-  
forts. He sweepe the houses of our hearts,  
and make them cleane, that they may bee  
a worthy harbozough and lodging for the  
Lord. Amen.

Now let vs come and looke on the third Where-  
and last thing, namely, wherfore the Lord fore the  
did institute this Sacrament. Our na- Sacra-  
ture is very obliuious of GOD, and of all ment  
his benefits. And againe, it is very full was in-  
of dubitation and doubting of GOD S stituted.  
loue, and of his kindnesse. Therefore to  
the ende these two things might bee some-  
thing reformed and holpen in vs, the  
Lorde hath instituted this Sacrament: I  
meane, that wee might haue in memorie  
the principall benefite of all benefits, that  
is, Christs death, and that wee might bee

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on all parts assured of Communion with Christ, of all kindenesse, the greatest that euer God did giue vnto man. The former to bee the ende, wherefore Christ did institute this Sacrament, hee himselve doeth teach vs, saying: Doe yee this in remembrance of me. The latter, the Apostle doeth no lesse set forth, in saying: The bread which we breake, is it not the partaking, or Communion of the body of Christ? Is not the Cuppe of blessing, which wee blesse, the partaking or Communion of the blood of Christ? So that it appeareth, the ende wherefore this Sacrament was instituted, was and is, for the reformation and help of our obliuion, of that which we should neuer forget, and of our dubitation of that whereof we ought to bee most certaine.

Concerning the former, namely, of the memorie of Christs death, what commoditie it bringeth with it, I will purposely for times sake omit. Onely a little will I speake of the commodities comming vnto vs, by the partaking and Communion wee haue with Christ. First, it teacheth vs, that no mā can communicate with Christ, but the same must needs communicate with



## vpon the Lords Supper.

With Gods grace & fauour, wherethrough  
sinnes are forgiven. Therefore, this com-  
moditie commeth herethrough, namely,  
that we should be certaine of the remission  
and pardon of our sinnes. The which  
thing we may also perceiue by the Cup, in  
that it is called the Cup of the newe Tes-  
tament: to which Testament is properly  
attributed on Gods behalfe, obliuion or re-  
mission of our sinnes. First, I say, therfore,  
the Supper is instituted to this end, that he  
which worthily receiueth, should bee cer-  
taine of the remission and pardon of his  
sinnes and iniquities, how many and great  
soeuer they be. Howe great a benefite this  
is, onely they knowe, which haue felt the  
burthe of sinne, which of al heauy things, is  
the most heauy. Againe, no man can com-  
municate with Christs body and blood,  
but the same must communicate with his  
spirit, for Christs body is no dead carcase.  
Now he that communicate with Christs  
Spirite, communicateth as with holines,  
righteousnesse, innocencie, and immorta-  
lie, and with all the merites of Christs  
body: so doeth hee with GOD and all his  
glozie, and with the Church, and all

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\*Note, though I apply this thus: yet I would not that any man should thinke, that *Communio-  
sancto-  
rum*, in the Creed, is not set forth there for the better explanation of that which prece-  
deth it, namely, the good that ever it or any member of it had, hath, or shall haue: This is, The Communion of Saints, which we beleue in our Creede, which hath wayting on it, Remission of sinnes, Resurrection of the flesh, and life euerlasting.

To the ende that we should be most assured and certaine of all these, Christ our Saviour did institute this his Supper, and therefore would haue vs to vse it. So that there is no man, I trowe, which seeth not great cause of giuing thanks to God, for this holy Sacrament of the Lord, whereby if wee worthily receiue it, wee ought to be certaine, that all our sinnes whatsoeuer they be, are pardoned clearly: that wee are regenerate and borne againe into a liuely hope, into an inheritance, immortall, vndefiled, and which can neuer wither away: that wee are in the fellowship of God the Father, the Sonne, and the holy Ghost: that wee are Gods Temples, at one with God, & God at one with vs: that wee are members of Christs Church, and fellowes with the Saintes in all felicitie: that wee are certaine of immortallitie, in soule and body, what the holy Catholique Church is, and

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and so of eternall life : then which thing,  
what can bee more demanded? Christ is  
ours, and we are Christes, he dwelleth in  
vs, and wee in him. Oh happy eyes that  
see these things, and most happy heartes  
that feelee them. My deare brethren, let  
vs pray vnto the Lord, to open our eyes to  
see these wonderfull things, to giue vs  
faith to feelee them. Surely we ought no  
lesse to bee assured of them, nowe in the  
worthy receiuing of this Sacrament: then  
wee are assured of the exteriour symboles  
and Sacraments. If an Angell from  
Heauen should come and tell you these  
things, then would you reioyce and bee  
glad. And my deare hearts in the Lorde,  
I, euen nowe, though most vnworthy, am  
sent of the Lorde to tell you no lesse, but  
that you worthily receiuing this Sacra-  
ment, shall receiue remission of all your  
sinnes, or rather certaintie that they are  
remitted, and that you are euen now Gods  
darlings, Temples, and fellow inheritours  
of all the good that euer he hath. Where-  
fore see that you giue thanks vnto the Lord  
for this his great goodnesse, and prayse his  
Name for euer.

Oh,



An ob-  
jection  
of vn-  
worthy  
recei-  
uing.

The an-  
swere.

Oh, sayth one, I could be glad in very deed, and giue thanks from my very heart, if that I did worthily receiue this Sacramēt. But (alas) I am a very grieuous sinner, and I feele in my selfe very little repentance and faith, and therefore I am afraid that I am unworthy.

To the answering of this objection, I thinke it necessarie to speake some thing of the worthy receiuing of this Sacrament, in as great breuitie & playnnesse as I can. The Apostle willetth all men to proue and examine themselves, before they eate of the bread, and drinke of the Cup: for they that eate and drinke unworthily, eate and drinke damnation.

Therefore this probation and examination is necessarie. If men will try their golde and siluer, whether they bee copper or no: is it not more necessarie, that men should trie their consciences? Now, howe this should bee, the Papists teach amisse, in sending vs to their auricular Confession, which is impossible. The true probation, and tryall of a Christian conscience, consisteth altogether in Faith and repentance. Faith hath respect to the  
doc.

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doctrine and Articles of our Beliefe:repentance hath respect to maners and conuersation. Concerning the former, I meane of Faith, we may see the Apostle teacheth vs. 2. Corinthians 11. Concerning the latter for our conuersation, those sinnes which are commonly called mortall, or deadly, are to be remooued. These sinnes are discerned from other sinnes, by the Apostle, Ro. n. 6. in saying: Let not sinne reigne and beare a swindge in you in your mortall bodies. For truely, then wee sinne deadly, when wee giue ouer to sinne, and let it haue the bridle at his libertie, when wee strue not against it, but allowe it, and consent to it. Howbeit, if we strue against it, if it displease vs, then truely, though sinne bee in vs (for we ought to obey God without al resistance, or vnwillingnesse) yet our sinnes bee not of those sinnes, which separate vs from God, but for Christs sake shall not bee imputed vnto vs beleeuing.

Therefore, my dearely beloued, if that your sinnes doe now displease you, if you purpose vnfeinedly to bee enemies to sinne in your selues and in others, as you may, during your whole life, if you hope

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hope in Christ for pardon, if you beleue according to the holy Scriptures and Articles of the Christian Faith, set forth in your Creede: if I say, you now trust in **G O D S** mercy through Christs merits, if you repent, and earnestly purpose before God to amend your life, and to giue ouer your selues to serue the Lorde in holinesse and righteousness all the dayes of your life, although before this present, you haue most grieuously sinned; I publish vnto you, that you are worthy guests for this Table, you shall be welcome to Christ, your sinnes shall be pardoned, you shall be endued with his spirit, and so with Communion with him and the Father, and the whole Church of God, Christ will dwell in you, and you shall dwell in him for euer more.

Wherefore, behaue your selues accordingly, with ioyfulness and thanksgiving. Doe you now appeare before the Lorde: make cleane your houses, & open the doores of your hearts, by repentance & faith, that the Lord of Hostes, the King of glory, may enter in: and for euer hereafter beware of all such things, as might displease the  
eyes



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eyes of his Maiestie. Flye from sinne, as  
from a Loade, come away from Poperie,  
and all Antichristian Religion, be diligent  
in your vocations, be diligent and earnest  
in prayer, harken to the voyce of God in  
his word with reuerence, liue woꝛthy your  
profession. Let your light in your life so  
shine, that men may see your good woꝛks,  
and glozifie your Father which is in hea-  
uen. As you haue bene darkenesse, and  
followed the woꝛks of darkenesse, so now  
hencefoꝛth bee light in the Lord, and haue  
societie with the woꝛks of light. Now  
hath God renewed his couenant with you,  
in Gods sight now are you as cleane, and  
healed from all your soꝛes of sinnes. Goe  
your wayes, sinne no moꝛe, least a woꝛse  
thing happen vnto you. See that your hou-  
ses being new swept, bee furnished with  
godlinesse and vertue, and beware of idle-  
nesse, least the Deuill come with seuen spi-  
rits woꝛse then himselse, and so take his  
lodging, and then your latter end will bee  
woꝛse then the first.

God our Father, foꝛ the tender mercie  
and merits of his sonne, bee mercifull vn-  
to vs, foꝛgiue vs all our sinnes, and giue  
vs

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vs his holy spirit, to purge, cleanse, and  
sanctifie vs, that we may bee holy in his  
sight through Christ, and that we now may  
be made ready, and worthe to receyue this  
holy Sacrament, with the fruits of the  
same, to the full reioycing & strengthening  
of our hearts in the Lord. To whom  
be all honour and glory, world  
without ende.

Amen.

(..)

To God be all prayse for euer.



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